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VOL. LXI

MILWAUKEE, WISCONSIN, JUNE 21, 1919

NO. 8

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A Weekly Record of the News, the Work, and the Thought of the Church

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THE MORE humble a man is in himself, and the more subject
and resigned unto God, so much the more prudent shall he be in
all his affairs, and enjoy greater peace and quiet of heart.—
Thomas à Kempis.

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 21, 1919

NO. 8

EDITORIALS AND COMMENTS

The Job of Bishop

IT is not the "clane, aisy job" that it is represented to be. One does not need to know the episcopate from the inside to discover that. One has known disappointed bishops, discouraged bishops, despondent bishops. One has known episcopal fields that seem calculated to drive a bishop to drink, and episcopal problems that rival the quest for the fourth dimension.

Some of the episcopal problems are inherent in the conditions among which the bishop must exercise his ministry in this country. The Church is strong in certain centers, particularly in the East. The Church is weak elsewhere. A priest in a parish which is fairly prosperous, or in a diocese which is reasonably strong, may go on for years quite content with the Church's work, because he sees it only at its best. A professor in a seminary may keep his illusions even longer. He studies principles, thinks out his system; gives in his mental adherence to it. He never rubs up against actualities; in the seclusion of the study, and in the comfort of his position in the Church's stronger centers, he never faces real working conditions.

The experience of a bishop (save in the case of the bishops of a dozen strong dioceses) is similar. He has doubtless won success in an important parochial or educational field, or he would not have been elected bishop. He has seen the Church at its best. Then he goes out, as bishop, to a lot of forlorn little village churches, where the Christian strength of the community is pathetically divided, where our own people are not only looked upon as a "peculiar people" but sometimes are very peculiar indeed; where their Churchmanship is more a matter of custom and preference than of conviction, where folk in general have never had much instruction and the real content of the Christian faith is little known, where our own people are as ignorant as the rest and our own Church viewed by the community only as one of a number of Protestant denominations.

What follows? The bishop, plunged into real conditions, is perhaps not so ready to face them as some of the clergy who have known them all the while and yet have "held fast". Possibly these have held on simply because their environment has been such that they lacked the vision of larger things; perhaps, however, they hold on, as many of the laity do, because they have real grit and are willing to do things faithfully in a small way, if they cannot do them in a big way. But to the bishop, and (in spite of their familiarity with conditions) sometimes to the clergy and the laity as well, there comes once and again a terrible slump. They feel like giving up. The Church seems a failure. The bishop's own office, with its petty trials, its handicaps, its helplessness to do things, gets on his nerves. The bishop cannot get incompetent people out, he cannot get vestries

to elect others whom he knows to be better. He is convinced that we ought to have bishops with more power or cease to call ourselves an Episcopal Church. He seems relegated to a pedestal along with the bust of Shakespeare or Milton, or to the category of special guest at chicken dinners in the country. Ugh, how bishops must hate chicken dinners!

All this irks him; disappoints, discourages, appalls him.

When the priest gets to realize it, the blow to his own ideals is no less severe. When the layman sees it, he grumbles over our inefficiency and is tempted to "get out from under". That is, unless he is a wonderfully good layman. Thank God, there are a lot of such! They have gone on ploddingly under discouraging conditions and never faltered or failed. With the bishop, they have stayed, when clergy have flitted. They have stood by, when many a city layman (or clergyman, for that matter) under similar conditions might easily have given up.

The parish priest has the advantage that he can build up a fairly homogeneous, congenial work. In spite of kickers, most of his people at least acquiesce in his manner of conducting the parish. Not many of the laity enjoy kicking, and the rector seldom realizes how many of his people sink their own preferences loyally for his own and try to coöperate with him. The parish priest easily recognizes the faults of his predecessor; he does not always realize that his successor may do the same with respect to his, and that his people may be putting up with his own reverend or very reverend or even venerable faults at this very time.

But the bishop! His clergy will not accord him the leadership that the laity give their rector. His parishes are groups of units that rejoice in their differences from each other. Each unit is likely to resent any attempt by the bishop to smooth off its angularities. The bishop seeks to evolve a diocesan unit out of these self-centered, self-satisfied parochial units. He seeks to induce the strong to build up the weak. For the most part he fails. The parishes continue as they were. The clergy are waging a guerilla warfare against the devil or against each other or against their bishop and diocese or against the Board of Missions. And the bishop, poor soul, gets more and more despondent. He has forgotten that he was once like unto these other persons. When he assumed "the rest of the episcopal habit", the habit of quasi-forgetfulness of rectorial experience was a part of what he assumed.

THE CHURCH AS A WHOLE has never appraised the situation. The comfortable city parishes have never realized their responsibility for the village and the country. City clergy have seldom stopped to consider how much of their strength has been gained at the expense of the small town, or where

they would be were it not for the inflow of Church people trained in these places.

The Board of Missions has never had any real domestic missionary policy. Many Churchmen have not valued their religion enough to understand that spreading it is not proselytism but self-sacrificing zeal on behalf of a thing that has been a blessing to themselves.

Well—the Churchman (bishop, priest, or layman) who first sees the facts as they are gets a staggering blow. If he is a layman, he is tempted to give up altogether. If he is a priest, he has longings for some other communion. If he is a bishop, he feels like running away. Most of each of these resist the temptation, but few will deny that they have experienced it.

This explains, too, the temptation which Rome has for some of the clergy. The Roman Church seems so big. We feel a little ashamed of our own insignificance. We forget that we are a part of the Anglican communion and happen to be the weakest part of it. We forget that *in principle* we are right and that it is better to be right than to be big. The real appeal of Rome is its size; and that appeal is an appeal to cowardice.

The appeal of the denomination comes rather to the layman. He sees a congregation in his own town more efficient, more representative, more active—and he forgets that locally some other denomination may have the strength somewhere else. His salvation lies in considering that the Church is a real Church, not a congeries of separate congregations.

So—it is rather strange—the despondent priest looks longingly Romeward and the despondent layman toward the popular church of his town—Presbyterian or Congregational, or whatever it may be—unless he drowns his religious grief in the absorbing recreation at the golf club. It is curious, these different points of view of the despondent priest and the despondent layman. But we almost never lose clergy to Protestantism or laymen to Rome.

And then comes some proposal of somebody or other to do something that shocks him of the already despondent mind. It may be a Canon Nineteen. It may be an Episcopal-Congregational concordat. Many shocking proposals have been made and many more are likely to be. Most of them are impossible. Most of them will break down under criticism. Most of them will die natural deaths. Men who are not despondent treat them seriously, according to their respective merits. The rest say, "What's the use? We have stood firm heretofore, in spite of our littleness and seeming insignificance because we really believed we stood for something: the apostolic order and the sacramental system. This is just giving them up. We no longer have a *raison d'être*. Let's get out."

Of course it's a foolish thing to say. It might be well enough in the hoo hoos or the sublime order of the grinning owl; but, in an organism in which the Holy Spirit is the life-giving, life-sustaining force, that spirit is as foolish as it is blasphemous. It comes from over-wrought nerves; from despondency. A liver pill or a vacation is more efficacious in such conditions than an editorial in THE LIVING CHURCH, or the ablest treatise on Anglican Orders.

And there are several things to remember in such dark days.

One is this: Our own system seems inefficient; our own clergy ineffective; our own people poorly taught; our Church ingenuous and lacking in real sacrificial giving. Well, we know all that, because we are *inside*. We see everything that is wrong. Outside, looking in, other people see our better qualities—and they are many. Serious people from other communions are actually seeking to enter our fold. Outside, looking in, Rome may be attractive to some of us. Inside, the experience has often been one of disillusionment. The Church Militant is nowhere perfect.

Our business is to make the Church better. Unless we are cowards, we cannot run away from our job. Providentially we are in this branch of the Church. We were born in it, or we came because we believed it to be that part of the Catholic Church of Christ that demanded our allegiance. We have no business to run away unless and until it is proved that the Holy Spirit has ceased to vitalize the sacra-

ments in the Anglican Church. We know that that has not come to pass.

If we *do* run away, we run to ills we know not of. Rome, in spite of her bigness, is *wrong*; there is no doubt of that. In some things Rome, in spite of her bigness, is no more admirable than ourselves. In some she is even less. Protestantism, in spite of its vaunted liberty, is no more flexible really than are we. The tares are everywhere. There are no wheat fields without them.

Most of us find the remedy for the blues in *work*. Instead of brooding, let any of us go out and *hustle*! Many a parish priest has got rid of the blues by making parish calls. The business man has difficulties of other sorts. If he sat in his office all day smoking and brooding over them, bankruptcy would be inevitable. He glories in overcoming difficulties. So should a priest. He has troubles? Of course. Problems? To be sure. They are good for most of us. "It's a good thing for a dog to have fleas," says David Harum; "it keeps him from broodin' on being a dog." The moral doesn't run quite straight for us, in the quaint saying; but somehow the phrase does embody a big truth, doesn't it? Work is a cure for most of the ills we complain of. There are clergy who could stand a little more of it. And as for the laity—they haven't even begun to work, most of them!

Second. The present anxiety may be over the proposed concordat with Congregationalists. (If it were not that it would be something else, simply because, both spiritually and intellectually, we are neither infallible nor dead.) It is well to consider that—

- (1) The proposed legislation has not been enacted yet.
- (2) If it does pass, there is every reason to believe that it will first be amended and safeguarded.
- (3) It is proposed, mainly because there is a belief that numbers of Protestant ministers are feeling the need of the apostolic order and are hungering for sacramental religion, and yet cannot believe, against their own inner experience, that they should utterly repudiate their past ministry.
- (4) That desire is evidence of a growing longing for unity which must not be discouraged. We in particular must be on our guard not to do anything to discourage it, because we made certain approaches in the Quadrilateral and we do not want to be inconsistent when these approaches are met half way.
- (5) The concordat is offered in the belief that it will be a step toward unity that will not imperil our orders or weaken our sacramental faith and practice. This belief may or may not be well founded, but it is honestly held by those who have signed the preliminary exchange of views.

The fact of their faith that it does not, gives us courage to believe nothing will be done that will in any way be a real repudiation of our heritage.

- (6) The proposal is in line with that made by the Bishop of London in his Wesleyan concordat. It is not the same; but it may be amended on the lines of the English proposal, and *it is offered in the same spirit*. We doubt whether any action will be taken without consultation with the English leaders who are working toward the same end. We have faith that the Church will do the wise, the safe, the right thing.

At any rate, if you believe that certain people have made a proposal which is radically wrong, *don't run away yet*. Fight it, if you want to. Fight it, if you must. Amend it, if that seems better. But don't turn tail!

Finally: most of our difficulties, practical and doctrinal, arise, do they not, from our *via media* position. The very reason for the present proposal is that we hold a position of contact with both sides, Protestant and Catholic. The *via media* position has its perils: practical perils, because in actual work zealots do more than well-balanced people; the *via media* person goes on his way calmly without getting tremendously excited. He is a cheerful person to live with. But he doesn't always get things done.

There are doctrinal difficulties also: trying to see two sides of the truth isn't easy; holding both ends of the truth often means a light grasp on both.

Yet, if the day of unity draws near, the thing which has been our peril will surely be our great opportunity.

IN its opening editorial paragraphs, the *Spirit of Missions* for June tells the plans and hopes that are centered in the Nation-wide Campaign. On the one hand it is recognized that money-giving is a product of faith and in no sense the central desideratum in the Christian life. On the other it is well said: "It were sheer hypocrisy to talk about awakened faith while one's life is self-centered, or of spiritual aspiration while one is content to give nothing to support the Church's Mission."

The Nation-wide Campaign

A willingness to give, in due proportion to one's ability to give, is a true test of the vitality of one's religion.

The Nation-wide Campaign has tentatively taken the figure of Twenty Million Dollars, distributed over five years, as the financial end to be secured. When we observe that Methodists have gone "over the top" in their hundred million dollar fund with an excess of some five millions, and that Baptists, Northern and Southern, are starting a movement for \$175,000,000, it is with some chagrin that our own opportunity for advance of the Kingdom or the willingness of our people to give are estimated at so low a figure.

But we understand this figure to be tentative only. A carefully prepared budget is to be made up from facts to be gleaned from the dioceses and parishes during the summer. What opportunities will be shown in those facts do not yet appear. The domestic missionary bishops have already united in preparing a budget for their own work. The needs of many forms of work in organized dioceses must be added to it, and a definite, constructive policy as to domestic missions must be established. Serious measures must be taken to bring the whole matter before the whole Church and to present the need for very large contributions from those who are wealthy and for dignified contributions from all.

At the present time the clergy are being asked to devote much care to the compilation of the material called for by the questionnaires that have been placed in their hands. We urge prompt and complete attention upon all of them.

ALAS, why do men go out of their way to say disagreeable things of one another?

The *Nation*, published in New York, properly noted the death of Bishop Greer with a brief editorial eulogy. Most people feel that writings of this nature do not afford happy occasions for virulent attacks upon other people. Not so the *Nation*. It was gracious of the *Nation* to recall of

The Nation's Comment

Bishop Greer that he hated war and that "from the beginning to the end of the struggle he preached neither hate nor bitterness"; it was contemptible to add to that eulogy, "leaving unworthy acts of this kind to clergymen of the type of William T. Manning."

One wonders what pleasure the editor of the *Nation* could have found in spoiling a eulogy of one whom it did well to honor, in order so needlessly to say the wrong and improper thing about some one else.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

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ANSWERS TO CORRESPONDENTS

A. C.—Address The Church Pension Fund, 14 Wall St., New York City.

N. M.—To use red flowers on the altar on Whitsunday is a widespread custom but we have not heard that the practice has generally been extended to cemeteries.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS.

ST. PETER

SUNDAY, the 29th of June, is St. Peter's Day. There is much value in this biographical part of the Christian Year, for it commemorates the type of men, with their varying characteristics, whom the Master chose and molded to be His heralds and whom the Church loves to honor.

We are accustomed to think of St. Peter in the light of an inherited prejudice. And so we lose much of the value the study of his life should bring. He was among those whom the Master called three times: into the circle of friendship; to be a disciple; and to be an apostle. To each of these he responded with unselfish surrender, leaving all to follow Him.

In the Acts we read of a prevailing judgment that the apostles were "unlearned and ignorant men". Let us be careful not to apply to these words a modern meaning. I take it that it does not mean they had no education, but were deficient in the special training of the scribes and rabbis in the interpretation of the Scriptures. One cannot explain the Gospels of St. Matthew and St. John, or the Epistles of St. Peter, or the Revelation, and maintain the belief that they are the product of unlearned and ignorant men.

No character in the New Testament presents more of an enigma than St. Peter's. He was neither a theologian nor a mystic, but a plain, blunt man, speaking the language of the common day, and breathing the needs of the present hour. There are two ways of summarizing his life: as a brave man who fell, or a timid man who rose. Some persons are so constituted that they can think of others only in terms of their failures. St. Mark was a devoted friend, but he was a deserter; St. Paul was a wonderful man, but a persecutor; St. Peter was a brave man, but denied his Lord.

If one takes a large piece of pure white cardboard, and puts on it a blotch of ink, no matter how small, some persons can see nothing but the blotch, and not the big margin of pure white. We begin at the wrong end to unravel St. Peter's story. In his early days it seems to me the dominant thing was his lack of moral courage. Not a brave man, sometimes a coward, but a timid man frequently brave. The wonder is, not that he denied His Lord, but that he ever dared to say he would die with Him.

To fall from a higher level is to imply a stain, or reveal a weakness in a lofty character. But to rise to a higher level than one is able at all times to maintain is the ground for encouragement; and it is just here that so many of us find in St. Peter an example full of inspiration. If we divide his life into the period of timidity, the period of struggle between timidity and courage, and the period of dominant courage, we obtain a new vision of the process of the making of a Christian. There came a day of absolute victory when in the place of cowardice abiding bravery became the settled principle of his life. We ask what produced this change? Only one possible explanation; the constant companionship of the Master, steadied by a holy purpose, and shaped by a dominant conviction. Out of constant fellowship with the Master comes the steadying purpose of life.

Sunday—St. John 1: 35-42. The call of friendship. St. Mark 1: 16-20. The call to discipleship. St. Mark 3: 13-19. The call to apostleship.

Monday—St. Luke 8: 49-56; St. Matthew 17: 1-8; St. Mark 14: 32-42. Three instances of special privilege.

Tuesday—St. Luke 22: 31-34; St. John 13: 1-11. Impulse and prophecy.

Wednesday—St. John 21: 15-23. The threefold denial was followed by a threefold restoration and privilege.

Thursday—Acts 10: 1-23. He climbed to the roof a narrow-minded Christian, he came down a liberal man; he went up a provincial, he came down a missionary.

Friday—Acts 12: 1-11. How are we to account for this change? Only through faith in the abiding presence and protecting power of the Master.

Saturday—I Peter 4. The testimony of a man who had risen from timidity into the abiding fellowship with the Master, and a life of moral heroism.

BISHOP McCORMICK VISITS LEAVE AREA IN SAVOIE AND HAUTE

Finding Much to Approve in Y. M. C. A. Operations

TELLS OF RAPID HOMEWARD MOVEMENT OF TROOPS AND CHAPLAINS

FROM May 10th to May 14th I had an interesting and enjoyable visit to the leave area in Savoie and Haute Savoie centering around Aix-les-Bains. In Aix itself, installed in the Grand Cercle, and occupying many of the famous hotels, is the main headquarters. At Chambéry and at Challes-les-Eaux are centers for the negro troops, and the camp, now closed, was situated in the historic town of Aunecy. There were 5,000 men in the area at the time of my visit. Mr. J. B. Haworth, a Churchman from St. Paul's, Detroit, has been in charge of this area since it was opened and has proved a most efficient and capable leader.

This will be the last of the areas to close (June first), and its closing will mark the completion of a very notable and helpful auxiliary undertaking. There can be little worth while criticism of the operation of these areas by the Y. M. C. A. under army direction. Many thousands of men have been benefited physically, mentally, and morally. To many of them it has been their only contact with the beautiful portions of France, and it has been one of their few opportunities for a restful and comforting visit with American men and women, who were not only official hosts and entertainers, but who were real friends and good playmates.

As you know, the homeward movement of the troops is ahead of schedule, and the chaplains are sharing in this accelerated departure. The War Commission office is trying to keep up with the changes and chances; but it makes communication difficult, and appointments almost impossible. We are sending out all remaining supplies, and are seeing that all the chaplains have their regular allowances. Many of them come in for consultation and advice, and they appreciate our efforts to keep in touch with their needs and opportunities.

The Bureau of Red Cross Chaplains was closed on May 15th. We are now looking for some one to succeed the Rev. Arthur L. Washburn for the military work in connection with Holy Trinity, Paris. The afternoon military services are continued, and the work in the military prison, the hospitals, and among the various groups of men in and around the city, will require attention for at least six or eight weeks longer. Unless (as is always possible in these restless times) the unexpected should happen, it would seem as if the overseas office of the War Commission might be closed by July 1st, and the remaining business conducted through representatives, by the office in New York. This, however, is a matter which will be determined by events.

Though it does not directly touch the work of the War Commission, Church people will be interested in knowing that it does not seem practicable this year to hold a convocation of the American Churches in Europe. The difficulties and the expense of travel are still considerable, and it is not as yet possible to get into communication with all the clergy and parishes in such a way as to make it likely that any large number could attend, or that any very practical results could at this time be accomplished. At the suggestion of the clergy, the acting Bishop in charge will appoint delegates to the General Convention who will, no doubt, be accepted and seated. The Rev. Frederick W. Beekman, rector of Holy Trinity, Paris, and the Hon. Thomas Nelson Page, American Ambassador to Italy and representing St. Paul's, Rome, have accepted appointment, and have expressed their purpose to attend. The Rev. Henry R. Wadleigh, rector of St. James', Florence, is removing to Geneva, on account of the health of his wife, and he will take charge of the parish there and also act as secretary of the jurisdiction and prepare the triennial report for the General Convention.

I am hoping to visit the army of occupation during the latter part of May and the first part of June.

JNO. N. McCORMICK.

SENIOR CHAPLAINS PRAISE BISHOP BRENT



DEEP appreciation for Bishop Brent's "inspiring and efficient leadership" is expressed by twelve senior chaplains of the American Expeditionary force in a letter recently received by the Rev. Dr. C. A. Jessup, secretary of the Standing Committee of the diocese of Western New York. The chaplains are representative of all the great Christian communions, and the letter is as follows:

"Paris, April 26, 1919.

"To the Diocese of Western New York:

"Upon the departure for America of our beloved Senior Chaplain, General Headquarters, Bishop Charles H. Brent, we, the undersigned Senior Chaplains, a committee representing all the chaplains in the A. E. F., who have served under his inspiring and efficient leadership, desire to thank the diocese for its generosity and sacrifice in loaning their Bishop so cheerfully and for such a long period.

"He has represented the Church with prophetic vision, Christian simplicity, and apostolic zeal, and he has given his great heart with unwearied patience to his difficult and many-sided task.

"In this great work of administration, comradeship, and inspiration he has won the unwavering loyalty and admiration of every chaplain in the A. E. F.

"His religious statesmanship has commended itself to those in command from the Commander-in-Chief to regimental commanders. You may well be proud of his brilliant military record as a Christian leader.

"His is a master spirit. Every chaplain has found in him a wise counsellor and a sympathetic friend, indeed a brother. We are sure that you love him as we have so easily learned to do and we trust that you will accept these simple words as only hints of what we deeply feel and cannot fully write.

"Please accept our best degree of gratitude for your coöperation in this great world crisis and world victory. We follow our beloved comrade, always first among us, with our earnest prayers and to you we extend our warmest greetings.

Most cordially yours,

"(Signed:)"

EDMUND P. EASTERBROOK.
J. M. KANGLEY.
PATRICK R. DUNIGAN.
ORVILLE A. PETTY.
JOS. L. HUNTER.
G. C. STULL.
EARL CLEELAND.
RAPHAEL GRASSHOFF.
GEORGE C. LENINGTON.
WM. A. AIKEN.
EDWIN RONAN.
PAUL D. MOODY.

A true copy:

JOS. L. HUNTER.

FR. VELIMIROVIC BISHOP OF TCHAKTCHAK



ON Sunday, May 18th, Fr. Nicolai Velimirovic was consecrated Bishop of Tchaktchak in the Cathedral Church of Belgrade, reports the *London Church Times*. After his consecration he spoke a few words to the densely-crowded congregation who had come to assist at the ceremony. He pointed out that vestments of cloth of gold were nothing unless the wearer were all glorious within. He asked of what use to him were tinkling bells unless the divine melody sounded in his heart. If they asked him how he proposed to work in his new capacity, he would reply, "By prayer, and always by prayer."

In the evening the Bishop preached at the Anglican evensong, where an unusually large congregation from the small British colony was much impressed by his appeal to the educated classes of the white races not merely to believe the Gospel, but also openly to confess their faith.

As a Bishop of Serbia this great priest will have even wider scope for the sympathies, the knowledge, and the prophetic gifts which have made him known throughout the Anglican Communion as well as his own.

The Imperative of Unity

By the Rt. Rev. Charles H. Brent, D.D.,

Bishop of Western New York

[NOTE.—The following is a large part of Bishop Brent's first address before the annual council of his diocese.]



It is no new thing to insist that the value of the particular can be discovered only in the light of the general, that the local is but a fragment of the universal, and that the part can disclose its meaning only in terms of the whole. This ancient axiomatic truth has been branded on our souls by the war, which, if it reaches its perfect work, will make the nations practise mutual respect for one another in their interrelations.

It was because the world had undervalued the importance of this clear principle of order and refused to reckon with it seriously that things went to smash. Now, as we crawl to some semblance of unity, we are planning to give more heed to it, but the signs of the times do not indicate that the nations are ready and able to surrender themselves truthfully to its control so that each will look not only on its own things, but also equally on things of others.

So far as we American citizens are concerned, however, we can never again even for a short time sit on the side lines of the world's arena as mere spectators. Let partisan logicians argue as they may, it remains a black fact that had America been living a less self-centered life than she was prior to 1914 she would have been in a position to block the war game, and had she not been blind and supine when Belgium was ravished she would not have waited until the end of the third year of the conflict without pitching in. Let past history teach us the lesson we need to learn in order to become a full-grown nation.

But our whole duty has by no means been done when we have planned out a world scheme in which each nation will live according to the principle of mutual consideration. I see no ghost of a chance for the League of Nations to become permanently effective unless a power superior to a mechanical agreement, or an international pact, is let loose. Without a united Church to animate the united nations I am not encouraged to believe in the possibility of a stable peace. By what logic can we reason that unity is possible and necessary among world powers if spiritual powers continue to compete and pull against one another? "The need of unity"—I quote Neville Talbot—"in the Church of Christ is preëminent. The world can never listen to a Christ who seems to be divided. It can never derive a new power of fellowship and coöperation from a society at variance with itself. Yet it would make the last condition of things worse than the first to plaster the broken Body of Christ together merely for the sake of expediency and urgency, or by means of some mechanical unity. The Body of Christ has to recover the expression of its unity (the Body is one, though the expression of its unity is broken) through the realization by its separated parts, in their struggle for the Kingdom, that they belong to one another. Many conditions, prevalent to-day, are forcing the pace in this direction."

The preliminary step toward Christian unity is, as in the case of international unity, a World Conference on Faith and Order, as we term it. The refusal of the Pope to participate in the conference is disappointing though not unexpected. His isolation from any but second-hand or book knowledge of the non-Roman Catholic world of course makes him incapable of weighing true values or appreciating the unprecedented opportunity presented to him. Nor does his refusal necessarily register either the mind or the wishes of the Church he represents. It is clearly contrary to what an increasing number of loyal sons of the Roman Catholic Church hold. I speak as one whose record through long years proclaims him to be a sincere friend of the Roman Catholic Church, when I say what I do.

It has been my instinctive custom throughout my episcopate to stand for interpretation and reconciliation as against controversy. I cannot but think of Him whose ambassador the Pope is, who, even when a certain wayward son was a great way off, saw and had compassion and ran and fell on his neck and kissed him. The analogy is not perfect, for in the parable only one party was at fault. In the case of the Churches, none is without fault; and the responsibility of unifying the broken family of God is upon the shoulders of all.

I hold to the hope that a day will come, perhaps, when, with a fuller understanding of the situation, a Pope will ask those who are not of his fold to consider with him the unity of the Church.

In the meantime, the way is made clear for us. The balance of the Christian world is ready for a Peace Conference. It should be convened without delay. Nor shall we forget the Roman Catholic Church when we do meet. As we are refused official representatives to present her case, the best and fairest advocates which can be secured should be given a place and hearing. The experience leads me to the conclusion that, partly owing to the unavoidable unfairness of controversial writings and partly owing to theoretic instead of practical personal knowledge the one of the other, there is as little appreciation of the merits of the Roman Catholic Church by Protestants as there is of Protestantism by Roman Catholics. So much more sad that in the Conference we are to be deprived of that human relationship which alone is the solvent of misunderstanding, the bane of prejudice, and the friend of the truth!

In view of the fact that the overtures of your Commission have been repelled by the Pope—I do not say by the Roman Catholic Church—we cannot afford to sit impassive when lovers of Christ and His unity approach us. We must run toward them. This is so in the case of the Proposals for an Approach to Unity. Admitting that the plan presents practical difficulties, admitting that it is an interim measure, I thank God for it and feel that critics should beware of rejecting it without first proposing a better and truer mode of approach.

It offers the first clear proposal for union between our own and another communion that has occurred in our history, so far as I am informed; and I believe, whatever shape it ultimately may take, it has in it a hope and an opportunity that will make glad the City of God.

It is conceivable that our communion should be willing to sit in the vain hope that the Protestant world with its wealth of piety, learning, and saintliness should flow into her. We have talked unity more than any other communion. If we remain passive and critical we put ourselves under our own condemnation and run the serious risk of dying of dry rot.

Those of us who steadfastly believe that it is the purpose of Christ that His Church shall be actually, visibly, organically—as well as ideally and invisibly—one can afford to be patient in the slow healing of her wounds. A short time since a conversation on unity with a saintly Roman Catholic bishop was closed by his saying to me: "There are three principles, I am of the opinion, that are the basis of everything: 1. We must will to do the will of Christ. 2. We must try to discover what the will of Christ is. 3. Having discovered what the will of Christ is, we must do it at all costs." When the whole Christian Church acts out these principles the unity of the Church will become a living fact. In His will is our unity.

Our world-wide responsibility as Christians is being brought home to us with new force by the way the war has dragged into the light the weakest, most remote peoples. Our efforts to give our knowledge of the truth to

(Continued on page 270)

The Proposals for an Approach Towards Unity

By the Rev. Herbert Kelly, S. S. M.

III

THE ACTUAL PROPOSALS



ET me begin again by summarizing the general position I have tried to maintain. Unity is essential to Christianity. But true unity is essentially a unity of faith, a reconciling of principles. Denominationalism is fatal to unity, because it implies a separating of principles. As Catholics, we are bound to fight against denominationalism in every form, and all the more because we ourselves are so deeply entangled in its evil. What way out can be found?

(1) As things stand, Individual Conversion does not imply a union of principles; it involves a shifting of individuals from one set of principles to another set. In conversion to Catholicism, a man leaves behind so much which belongs to the perfecting of the Church in order to grasp what belongs to its necessity.

(2) Corporate Reunion would imply a true unity of necessity and perfection, of order and freedom, faith and life, but it is impossible that a single whole body should come at one moment to see principles of which most have never heard, and many have been taught to dislike. In general, the few who have learnt to see "go over", and thereby increase rather than diminish the separation.

(3) There remains the way of Recognition, by which, once joined in unity, a real understanding and sharing of convictions might be possible. But Recognition is absolutely barred. It would mean a recognition not only of the truth, but of the sufficiency of the truth, held by others. It must include an abandonment of our right to hold our view as *necessary*. Thereby, even if we are left with the forms, we have abandoned the whole ground of the principles for which we contend.

Unity is essential, yet every road to unity seems impossible. If that is human judgment, we are only saying that, so far as God has shown, God is not working up any of these roads. Now suddenly a proposal is made to us. That in itself is a hopeful sign. It is not a scheme of our devising. It is not, in fact, a scheme which any of us would or could have thought of as possible. It is put forward by very leading members of Congregationalism, with the tacit assent of their own body.

Briefly, the proposal is that, for the present, such Congregational ministers as are willing may, with the assent of their own authorities, receive ordination from our bishops, and exercise their priesthood under the bishop's authority in all things judged necessary, without leaving their own congregations.

The motive of the proposal is given in the Preliminary Statement, which I shall not criticise in detail, for I believe it is still open to reconsideration. We shall consider the main lines.

(A) Page 1 states the necessity of Unity; (B) Page 2, after a brief historical statement, enunciates what I called the fundamental platitudes:

"No Christian community is involved in the necessity of disowning its past. It should bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organization, for many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church."

I have altered the punctuation to make three sentences. The last sentence, I think, gives the absolutely right principle. The middle sentence has a peculiar value of its own. No one expects us to take over every Congregationalist custom; no reasonable person denies that "many" might be. But the importance of the sentence lies here: The Catholic Church has nothing to learn from Protestantism about the

theology of the Spirit. It is in the practical working and use of the Spirit that we fall so far behind. It is something of their methods of organization and custom that we want them to bring to us.

A possible demur lies to the first sentence. Is Congregationalism not a schism, and is it not a necessity that this should be confessed? I do not see any such necessity. The whole question of schism is full of technicalities. To prove that Congregationalism was technically a schism, you must prove that the Church and her bishops acted reasonably. Personally, I have no doubt Congregationalism was a schism. But, again, how does that affect the present members? They were never effectively in the Church. So far as we know, those with whom we have to deal have never knowingly or deliberately rejected the Catholic Church, nor its belief. As they learnt to know and understand, they have learnt to desire them. It is quite enough for us to say that the present separation is schismatical, however it came about. These people want to heal schism. There is no need for us to judge further. He is a schismatic who makes schisms, or will not help to end them—whatever his position or opinions may be. That is, I believe, sound Catholic doctrine.

But, as regards the history, I have an argument which all Catholics have recognized, and which I think I am justified in asking them to stand by. M. Loisy once pointed out that Harnack seemed to imagine that, after Christ, the Church straightway fell into a ditch, and there remained helpless till Luther came by and pulled her out. That was an absolutely true criticism, and absolutely fatal to Harnack's position. Nobody can believe in God and believe in that sort of thing. I must in all honesty apply the same to the Reformation. I see the harm done by the Reformation. I see the faults of Protestantism. But I cannot see how to believe in God and also believe that half the Church merely fell into a ditch. I cannot believe in God and believe that so gigantic a movement was due to mere human perversity and sin; that so long a history, full of so much positive achievement, was merely a stupid continuance in error. God must have meant, must be meaning, something by it, which nobody should be asked to disown.

(C) On Page 3, the first paragraph gives the object as full Corporate Union. The immediate step will, it is hoped, make that possible by mutual understanding. This paragraph is not very clearly expressed, but I read in it (perhaps I am reading into it) a recognition of that principle of agreement following only upon something of the nature of unity, to which I referred above.

(D) The next two paragraphs are of central importance. Apprehensions exist that orders may be received or used in a different sense or intention from that in which they were conferred.

"Upon this point *there ought to be no room for doubt*. The sense or intention in which any particular order of ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church."

So in regard to the sacraments:

"The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church."

Certainly these help to clear the situation mightily. It is a very difficult matter on which, alas, we have had only too much reason for apprehension; but, so far as plain speaking can go, it is not easy to see what could be more explicit.

(E) There is only one other point to note:

"In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be

understood to impugn thereby the efficacy of the minister's previous ministry."

My defence of this has already been made under what I have said above on "disowning the past". But in fact it hardly needs defence. It is the first reunion formula I know which has passed safely by the snare-word "validity", to the sound anchorage of "efficacy". Validity may mean anything. Most people would take it to mean "the same authority". Now there is an authority of the Church, given by appointment. There is an authority from God (embassage) given by ordination. And the two are not the same.

Properly, however, validity is a legal word. There is validity in a deed, or in a sacrament according to the Catholic idea. There is no validity, but only efficacy, in advice, request, or a sermon. The efficacy of the Protestant ministry can be denied by no one. Even the uncharitable, who can see nothing else, must admit that it has been effective for its own ideal or purposes.

SCHEDULE OF CANONS

I come now to the proposed Canons, which would form the valid part of the proposal, though not, as I imagine, the only effective part. I shortly summarize the essential points with some notes on points of detail.

1. Any minister may receive ordination "without giving up or denying his membership or ministry in the communion to which he belongs". (N. B. This is the set phrase throughout. The word "Church" is only used of the Catholic Church). He must be confirmed, and the usual consent of the standing committee, etc., must be had.

2. The minister shall satisfy the Bishop (a) that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed, . . . and (b) that the ecclesiastical authority of his own Communion consents to such ordination. Note on (a): "As contained in" seems to me weak. "The historic faith of the Church" includes everything at one sweep. "As contained in" appears to limit that faith to what is explicit in a certain set of phrases. The Creeds were not meant to be interpreted that way, and I have good reason to believe that no party to this proposal meant to limit the acceptance of the Catholic faith. The Creeds must come into the formula explicitly, but their proper place is in the next canon.

It should be realized that in an agreement of this nature to "satisfy the bishop" does not mean only to pass an examination in questions *actually* asked. It means at least a readiness to satisfy any question which *might* be asked. It is an avowal that it is not enough to hold what is claimed to be historic faith; it must be the historic faith as the bishops of the Church accept it.

On (b) this stipulation is of course the obvious condition of the present proposal. Individuals who wish to come over entirely on their personal initiative will take the usual steps.

3. The minister shall subscribe a declaration—

- (a) to belief in Scripture;
- (b) to the use of proper form and matter in Baptism;
- (c) that in Holy Communion he will invariably use bread and wine, and "will include in the service the words and acts of our Lord in the institution, the Lord's Prayer, and the Creed as a symbol of the faith of the Holy Catholic Church;"
- (d) will meet the Bishop when required for counsel and coöperation;
- (e) will hold himself answerable to the Bishop with respect to error of life and conduct.

Notes. On (a), surely the Creeds should come in here, and with an addition, that he holds the Creeds "in the sense in which the Holy Catholic Church has always held them". Here, as in regard to orders and Sacrament, let us have no room for suspicion that what is offered in one sense is subscribed in another.

On (d), the minister is ordained as a priest of the Church. As a minister he is not removed from the authority of his denomination. As a priest he must be under the authority of his bishop. "Counsel and coöperation" on the bishop's side is too weak. Surely "and direction in the exercise of his priestly office", or some such phrase, is required.

4. The minister ordained shall be liable to trial for error of faith or conduct under the same procedure as other clergy.

5. A minister thus ordained may officiate generally if licensed; but, before accepting any charge within the Church, he must conform to all customary requirements.

To these proposed Canons I make at once a primary criticism. Undoubtedly they will create a very anomalous condition; they will create a certain fringe of priests who have one foot in the Church and one foot in something which, if it is not schism, is at least outside the Church. Now I do not like dogmatic people who say, at once, that cannot be justified. Therefore I will not be dogmatic and say it *can* be justified. I will say it can *only* be justified on the very narrow ground alleged:

The whole position is to the last degree anomalous. Ignorance is normal enough, but self-will, dogmatism, controversy, bitterness, schism, and division are all abnormal, and especially between Christians. Yet between Christians they are especially difficult to heal. For a man to jump away from what is, what has always seemed to be, tried to be, a Christian body, from what has been his spiritual home, to another body, involves a tearing up of spiritual ties just as difficult as conversion from heathenism, and much more difficult to explain to himself or to others. It requires an amount of prayer, thought, study, capacity to see the real importance of apparently small differences, which ordinary and very busy people can rarely give or rarely possess. Is it not worth some anomaly if we can bring this present horrible anomaly to an end? Church and non-Church are fundamentally different things; that is an essential principle to maintain; but the distinction has become a chasm. Could we not make or allow some kind of bridge by which the Catholic Faith and Order could be brought near enough to be really intelligible to those who are holding out their hands to us, but are hardly strong enough to cross these great chasms unaided? And I would add, some means by which they may come over, not merely naked and alone, but bearing those gifts of the Spirit which we as well as they believe to be real gifts, which many of them may think it not right to leave behind?

It seems very tempting, but we must face the very serious dangers. It is the essence of what I called the "spiritual" side of Christianity that it is never exactly definable. Every man has something of the power and leading of the Spirit; you can never be quite sure how much. "You hear the voice (the effect), but you can never quite tell." It is the essence of the Catholic position that it is definable. No one can be quite sure how far the spirit is truly speaking through a prophet; you can always be quite sure of the validity of a priestly act.

We are hoping to graft these two together; but, in trying to reconcile the spiritual principles, we must be sure we do not lose the definition and authority with which life and freedom are to be reconciled. And a bridge, a camp, an outpost of priesthood, half inside and half outside, obviously is endangering the very essence of definition.

There are of course dangers in doing anything; there are also dangers in not doing things. Anglican "caution" is a by-word. But, if the Church must run risks, we must not run risks wantonly. The least we can do is (a) to make it quite clear for what purpose this anomaly is permitted; (b) to ensure a proper watch that it shall not be used for any other purpose; (c) to provide a simple and effective means by which the anomaly can be brought to an end so soon as it has served its purpose, or ceased to serve it, or is serving some other purpose.

But the Canons as they stand provide for none of these things, and I do not think the Church ought to pass them until they are provided for. The Preliminary Statement does express the purpose of the arrangement, but only the Canons are valid. The purpose of the arrangement should therefore be stated in the Canon also, as an explanation of the arrangements made to safeguard their working.

No doubt it is already assumed that the General Convention has power to end what it has had power to create, but this is not satisfactory. A condition once established creates a net-work of vested interests for its perpetuation. It may

also be taken up or used for party interests. Convention is, as I imagine, a very busy body, and its action, even on pressing matters, is apt to be uncertain. It is not for an outsider, ignorant of the precise working of the Constitution of this Church, to say how the proper safeguards should be provided. But, just as a guess, I should imagine the executive committee of the House of Bishops was the proper body to act; that all ordinations under these Canons should be reported annually; that (allowing annual reports as too formal) every three years each bishop should have authority (by himself or after counsel with the executive) to call upon priests under this scheme either to enter the Church or to surrender their license; and that the executive committee should have power to cancel the Canons or to suspend their operation by Report to the House of Bishops.

I am not tying myself to these particular arrangements, but I think they suggest the essential points. To the best of my belief, they only express what all parties fully desire. It is for them to find an adequate expression, but I certainly feel that an anomalous condition ought not to be created as if for permanence.

(Concluded next week.)

"TAGGING" FOR CHURCH PAPERS

BY PAUL J. BRINDEL,

Director Religious Press Publicity, Nation-wide Campaign



F my people only would take a Church paper, they might know something about the Church and the tremendous problems it is facing, and show more interest."

This is a common expression, in one form or another, of numerous parochial clergymen throughout the American Church. So any plan, however unusual, that will get Church publications circulated widely in a parish should meet with an eager response.

Like its unique conventions with their record attendance, the diocese of Kansas has originated an unusual plan of circulating Church publications, and at a profit. In one day during the annual convention, the Girls' Friendly Society of Grace Cathedral, Topeka, obtained sixty subscriptions for Church periodicals, at a profit of over sixteen dollars. It was hard for the most indifferent Churchman to resist being "tagged" for one of the five Church publications offered.

As a result of the one-day tryout given the tag-day plan, the Kansas clergy so enthusiastically endorsed the idea that the diocesan convention officially approved it and three-fourths of the parishes of the diocese plan to have a similar tag-day this summer or early in the fall. The profits in most cases will be used as the foundation of a parish advertising budget.

The tag-day plan, if regarded only as an efficient method for guilds and other parish organizations to obtain subscriptions, assumes more importance when the vital relation between the Church press and the Nation-wide Campaign is realized. Much of the difficulty of educating the Church to the vital importance of the campaign would be lessened if more than a mere ten per cent. of the million-plus communicants took a Church periodical. Because 85 per cent. of the Church does not, the Nation-wide Campaign's news bureau is being compelled to follow the example of the Baptists in their Victory drive, and issue a laymen's magazine which will reach everyone working and interested in the success of this great project. Copy for this magazine and requests for it and for the valuable publicity pamphlet issued by the news bureau should be addressed to it at 124 East Twenty-eighth street, New York. Pictures are especially desired.

RELIGION is the art of being, and of doing, good: to be an adept in it is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this art is, not the closet, but the world—not some hallowed spot where religion is taught, and proficient, when duly trained, are sent forth into the world—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character.—*John Caird.*

RELIGION AND LIFE

BY THE HON. GEORGE W. WICKERSHAM



T would have been strange, indeed, if in the struggle through which the world has passed there had not been a spiritual awakening of the masses, who during its progress saw all of the material things to which they had clung in the past crumble away beneath them. I use the word spiritual as distinguished from religious in this connection, for whether the awakening can be turned to religious ends I think depends largely upon us. What has been brought about as a result of all the death and suffering and privation through which the masses have passed is a deepening of those feelings of human brotherhood which give to the term democracy a new meaning. The people have come to a realization of their needs and their wants; their vague aspirations have acute longings, and in consequence of the burden of fighting and winning the war having been thrown upon their shoulders, and of the new avenues of thought which have been opened up to them, they are conscious now as never before of their influence and power in shaping the world's affairs.

The mission of the Church in this situation is to guide and direct these tendencies to the end that Church and State alike may get the best results—that organized mankind through an orderly process may derive the highest benefits attainable from the changing order. It is distinctly a Church function to lead in this—a duty which, in the complete performance of its mission, the Church cannot shirk. The politicians can't do it. It isn't a situation in which partisan passion should play any part. It is a human problem, reaching down to the fundamentals; and the part which the Church must play is that of getting down to a human basis in its relations with men and women and approaching them not only from their spiritual, but from their material side as well. I hope I shall not be misunderstood when I say that the correct solution of the problem—the hope of the future—lies in adapting religion to human nature and the conditions of our twentieth century civilization.

For we have had too much religion that goes over the heads of the people. We haven't been practical and we haven't been efficient, in our religious practices. Paraphrasing Bolingbroke, we should make religion a simple, human philosophy which shall be taught by example; and, instead of standing aloof while we preach spirituality, we ought to be giving due attention to the material needs of those whom we seek to bring into religious fellowship. The religion of the new era must recognize and advocate that men and women are rational human beings, entitled to fair and adequate compensation for their toil, and the blessings of light, air, sunshine, flowers, ample hours in which to enjoy all of these, whether on Sunday or week-days, stimulating amusements, and all that sort of thing. That is at once good economics and good religion. It is a religion that makes for efficiency, and unless we are going to have a religion that is human, practical, and efficient we are going to fall short of the requirements of the new age.

But don't let us in our effort to better the lot of the workers neglect the spiritually starving men of affairs. They need the light and air of spirituality perhaps more than the toilers in factory, mine, and field. In the awakening which is at hand, the lawyer and the doctor, the banker and the merchant can avail themselves with profit of the religion we have in mind, and through that broad, human understanding to which I have referred we shall all be better off.

THE IMPERATIVE OF UNITY

(Continued from page 267)

those who do not have it cannot be other than increasingly intelligent now that we know the world so much better than before. Unified efforts like the inter-Church World Movement of North America to provide adequately for missionary work are especially valuable with the unified front of the nation during the war as a background and a pledge. Our own Nation-wide Campaign is of vital importance and commands our attention.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE LOS ANGELES PUBLIC CLUB

THE Los Angeles Municipal League is furthering the idea of a public club to provide for the large numbers of young men who crave social intercourse, looking forward to the time when the saloon will be eliminated and when the various volunteer activities incident to war times shall have been adjourned. The Los Angeles League feels that the community should supply the real need that exists in this connection. It believes that under the management of the city playground commission, with its remarkably successful experience in summer camp and other activities, such a club could be successfully established at once and soon be operated on a self-sustaining basis. In setting forth its views on the subject, the League said:

"As an expression of the gratitude the city of Los Angeles feels toward our returning soldiers, and for the purpose of meeting the urgent need for a suitable assembling place for the young men of our city, where wholesome recreation and adequate club accommodations can be secured at reasonable prices, and with the sincere desire to foster in all our citizens a love of our city and a sympathy with and a loyalty to our city government and the government of the United States, the executive committee of the Municipal League has adopted a report of its committee on social welfare recommending the immediate establishment by the city of a 'Men's Public Club', at which the city itself may furnish such accommodations and services as our boys received at the hands of religious and social organizations abroad and in the cantonments."

THE WISDOM OF A CERTAIN RADICAL

I wonder if one ever sees himself as others see him. Not long since I was reading the "Confessions of a Radical Preacher". While trying to recall in what parish it was that the "audience" hastened forward and crowded the writer of the article off the pulpit, mobbed him at the door—where he barely escaped violence—I came upon this paragraph:

"Was my life, then, a miserable failure? Did I blunder in thus fighting the moneyed aristocracy? Should I have preached only flowery rhetoric and basked in the society of the luxurious? If I had done so, I would have won the plaudits of the hypocrites for one short generation, but *the cause of divine justice would have perished forever.*"

The italics are mine. As the article was unsigned, I have been trying to find out whose words it was upon whom the cause of divine justice hung by such a slender thread! Really does not a writer appreciate that such extreme statements react and defeat the very cause he advocates?

DIVIDING THE ISSUE

There were two contending factions at the Atlantic City Conference of Social Workers—one insisting that the members of the conference should confine themselves to a discussion of their special problems, the other insisting upon a discussion of general principles—usually those underlying socialism. The latter seem to have been in the predominance if one may judge from the fact that Owen B. Lovejoy, secretary of the National Child Labor Committee, an avowed apologist for Debs, was elected president. If the reports are to be depended upon, it would seem as if a very considerable number of the members of the conference were more determined to advance their special personal views than they were to solve problems as social workers. It is unfortunate that at any such meetings the faddists seem to get so much attention—at least in the newspapers.

TO PERPETUATE CHILDREN'S YEAR WORK

Although the Children's Year officially expired on April 6th, efforts are being made by the Federal Children's Bureau to find means of making permanent the work which was

started during the year's campaign. Several of the state committees are organizing children conservation sections with this thought in mind. Miss Julia Lathrop, who is the head of the bureau, reports that upwards of six million babies and children under school age were weighed and measured. Although the standards varied, her thought is that the data will furnish a new and long needed scale of weight and measures for infants and young children. She realizes that such records and tabulations are a by-product but believes that they will help in achieving the larger purposes she has in mind.

TAXATION OF BILLBOARDS

The United States Supreme Court has sustained the St. Louis billboard ordinances, saying, among other things, that the city may discourage billboards by a high tax and that the contracts for advertising, although entered into before the passage of the ordinance, are subject thereto, as against objections to its incidental effect upon them. The Court also said that "possibly one or two details—especially the requirement of conformity to the building line—have aesthetic considerations in view more obviously than anything else; but as the most burdens imposed stand on other ground, we should not be prepared to deny the validity of relatively trifling requirements that did not look solely to the satisfaction of rudimentary wants that alone we recognize as necessary".

INTERESTING CHILDREN IN A CIVIC PROGRAMME

The Mahanoy City (Pennsylvania) chamber of commerce is seeking to interest the children of that community in the preparation of a programme of work. They are being asked to make suggestions as to the problems that should be considered and as to how the city can be made of greater help to them. Among its questions the chamber asks what it can do to assist them in preparation for their life work and what, as future citizens, they suggest the chamber should undertake for improvement of the city.

SOCIAL SERVICE came in for a deservedly large share of attention at the Conference for Church Work held in Cambridge during June. Dean Bell gave a series of addresses on reconstruction problems and Mrs. Glenn a series of talks on the more intimate phases of some of the after-war problems. Among the other speakers were the Rev. Augustine Elmendorf and Mrs. V. G. Simkhovitch of Greenwich House, both of whom are active members of the Joint Commission on Social Service.

THE LATE Dean Hodges was from the beginning a consistent supporter of the social service movement in the Church. He was early identified with the Christian Social Union and, by pen and tongue, served to arouse the Church to a keener realization of her duty. Both as rector of Calvary Church, Pittsburgh, and as Dean of the Divinity School at Cambridge, he was a factor in local work as well as a stimulating influence in Church-wide efforts.

AN ADMIRABLE SUMMARY of the pronouncements of the various religious bodies on some fundamental issues has been published under the head of Religion and Reconstruction in the *Social Service Bulletin* issued by the Methodist Federation for Social Service (150 Fifth Avenue, New York City).

"RAISING THE STANDARD of work by raising the state of the worker" is a very suggestive title of the biennial report of the Consumers' League of Eastern Pennsylvania.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of The Living Church:

THE proposition recently made to our Church by certain Congregational ministers is so manifestly permeated by the spirit of Christian charity and of desire for a closer approximation in recognized brotherhood, that we cannot doubt that the subscribers have fully studied our historical position, and sympathetically comprehend the questions any such action as they suggest must raise in our minds, who hold firmly to the ancient faith and order as a sacred trust committed to the Church from apostolic days. They will therefore surely not be impatient with our deliberation. The love of Christ constraineth us, as it does them, not to deal lightly or hastily in such a serious matter—confessedly more serious to us, with our beliefs, than to them. They are not prepared to surrender or to compromise any of the fundamental principles that Christians of their communion are understood to hold concerning the essential nature of the Church and of the ministerial character and offices. They will not expect us to be animated by any different spirit. They will not even be grieved or offended by any utterances of startled brethren on our side which may appear inconsiderate in manner. They will not interpret such individual expressions as bearing witness against the general existence among us of an eager and affectionate desire to do in the premises whatever can rightly be done.

Passing over for the moment all troublesome questions concerning the propriety (even if it be authorized by changes in Constitution and Canons) of ordaining men whose public teaching and other official action in our own country and alongside our own churches will be subject to no such jurisdiction as that by which our own clergy are controlled, it appears to the present writer highly desirable that competent theologians should publicly advise us on another matter of high importance.

In my ignorance I must speak under correction. It appears to be generally believed that the sacraments of the Church (and among these I may, without offense and without challenging controversy, reckon holy order) are valid and efficient when administered by a competent agent and with due form and matter (from the union of which proper intention may be assumed), provided no fatal spiritual impediment is interposed by the recipient thereof. Now, if I understand the case aright, the putative candidate for episcopal ordination from the ranks of the Congregational ministry may inwardly believe and even openly profess, for his part, that he already possesses and exercises the full authority of the Christian ministry according to the mind and purpose of the divine Founder, and that whatever may be conferred upon him by the requested episcopal ordination can therefore, according to his belief and conviction, add no essential element to his clerical character. The episcopal ordination is, to his mind, not to supplement or to cure any essential defect in the character of his orders, about which he has no scruple of doubt, but is merely to satisfy our scruples, and make it possible for us to join in fellowship with him. It is, according to his view, to establish merely a sort of political *entente*.

The question, then, which appears to call for expert theological opinion, is whether, under the postulated circumstances, which seem to be plainly contemplated as possible or probable by our Congregational brethren in their communication, such mental reservation or active disbelief on the part of the candidate for ordination would not interpose an effectual *obex* to his reception of the grace of the sacrament, and thus reduce the rite to an essential nullity. Would our bishops (whatever constitutional and canonical changes might be made) be justified in proceeding with ordinations, unless the ordinands could definitely profess agreement with the mind of the Church regarding the essential nature of the desired sacrament?

And after all, is the mere communication of a "factual secession", unfortified by the other marks of willing unity with the Church in doctrine and organic structure, a gift of any efficient power toward the healing of divisions? Some heretical and schismatical sects have possessed valid orders. I of course do not mean that no scheme of inclusion is to be regarded as possible that does not involve incorporation into the Protestant Episcopal Church as at present humanly organized.

It has doubtless been remarked by others that for the Episcopal Church to grant such free-lance commissions would probably, very gravely compromise her orthodox status in the mind of the Eastern Churches, and this on the eve (as we hope) of the meeting of the great Conference on Faith and Order.

The University of Chicago. ELMER TRUESDELL MERRILL.

To the Editor of The Living Church:

IT seems as if we were forgetting or deliberately overlooking certain important facts in our zeal concerning the proposed Concordat with Congregationalists.

Christ said: "And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." He also said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one." Does the proposed Concordat help to make "one fold"?

In the Litany we pray: "From all false doctrine, heresy, and schism . . . Good Lord, deliver us." An alliance with a body many of whose ministers are unsound on the Incarnation is not a deliverance from false doctrine and heresy. Neither is the gift of apostolic succession to men semi-independent of apostolic bishops freedom from schism. I came into our communion from the Congregational body, and I do not believe such a proposal will, in the long run, make for unity.

Finally, but not least, and without questioning the motives of the proposers of the Concordat, "Congregationalist priests" will be nothing but "camouflaged" Congregational ministers. Haven't we enough "camouflage" in the Church already—Canon XIX and its amendment, for example?

New Britain, Conn., June 4th.

Yours sincerely,
GEORGE D. STORRS.

SECESSION

To the Editor of The Living Church:

IN the condition of affairs which now prevails in Anglican Christianity it is likely that many priests and lay people will turn toward Rome. The experience of a ministry of forty-seven years has taught me that most of those who secede do so from personal reasons rather than from conviction; they are disheartened by that which is happening in Anglicanism; they think that they can find peace in Romanism. The consideration is a selfish one. We are not in the Church to please ourselves, but to do His Will, whose servants we are. The principles involved in secession are too serious to be set aside on the plea that one has a right to consult his own spiritual happiness.

If we are serious, we do not doubt that we are in our present Church surroundings not of chance but through divine leading. That means that through the ministrations of Anglican clergy we have been regenerated at the font; that through the same ministrations we have received the sevenfold gift of the Holy Ghost in Confirmation; that through the same ministrations we have many times had priestly absolution, and partaken of the Body and Blood of Christ.

It is the fact that if we secede to Rome we must in conscience admit that all the wealth of supernatural grace received thus far in our lives was an unreality, a travesty of that which the Holy Ghost does in the true Church. Is that what conscience tells any of us? Have we not the evidence of individual conviction, which is the strongest of evidence for one's self, that we have hitherto in the Episcopal Church received sacramentally the supernatural gifts of the Holy Ghost? To consent to treat our past spiritual experience of sacramental grace as a sham—for secession to Rome compels us to do this—is very gravely to do despite to the Divine Spirit, who has condescended to bestow upon us thus far in our lives His celestial grace.

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherein he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10: 28-29.)

Most of us are naturally moved by selfish reasons for action,

but such do not please God. He has set every one of us where we are in His Church in order to manifest His Glory, nor has any one of us yet been deprived of opportunity for doing that in our own communion, though a tidal wave of Protestantism now threatens to engulf Anglican Christianity. All the fundamentals of Catholicity are still ours, the old Creed, the Apostolic Ministry, the divinely ordained Sacraments, and the Sacrifice of the altar. While these remain to us, we have power to glorify God to the utmost by means of them. It ought to be our desire and our effort to do this. God will surely open a way for His servants, *if they remain loyal*, in His own good time, without requiring them to do despite to the Holy Ghost by flouting the sacramental grace they have hitherto received.

Let us not be impatient. Dr. Pusey's counsel in the dark days seventy years ago was: "Fear nothing; expect anything; hope everything." One calls to mind the words of Mordecai, addressed to Queen Esther in the darkest days of ancient Israel: "Think not thou with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

ARTHUR RITCHIE.

"THE CASE OF REV. IRWIN S. TUCKER"

To the Editor of The Living Church:

MANY Englishmen have stood amazed at what they have read of the denial of freedom of speech in the United States during the war. Your own expression of principle on May 3rd, about Mr. Irwin St. John Tucker, makes my own wonder deeper still.

I am no pro-German; I think this war was right. I am, in my own hope, a Catholic-minded English Churchman.

Mr. Tucker seems to have thought the war wrong; probably for mistaken reasons; and said so—seemingly hotly.

You say he had no right to speak; to do so was to sin as a Christian against God; twenty years' penal servitude from the State is a just penalty.

You seem to have forgotten Christian history—but not New England Puritanism. The spirit that flogged Quakeresses through Salem—or which hung John Brown—is American patriotism—Christianity—and Churchmanship—now.

No wonder the American Church is the rich man's preserve, and the feeblest body in the United States. It earns its pay; and sells its birthright.

Free thought and free speech is the only seedbed of faith. It must run the risk of mistakes, of rashness, and even of folly. Above all, in religion the worship of the State is death. *Si monumentum requiris, respice Germaniam.*

H. C. SOTHERAN.

140, Strand, London, England.
Ascension Day, 1919.

PRAYERS FOR EFFECTIVE PEACE

To the Editor of The Living Church:

ALL over the United States the people have seen the results of prayer and what it has accomplished.

When we entered the war many prayers were written and their use authorized. Beautiful, simple, impressive and effective. We prayed as individuals, as congregations, and as a nation. We prayed hopefully, trustingly, and yet at times with anxiety and doubt. And then, as THE LIVING CHURCH expressed it, "a miracle happened—that which was apparently impossible was accomplished and the war won for righteousness."

Even writers in secular papers have stated that "God won the war, and the fighters from this and other countries were merely the instruments used." They recognized the fact of the spiritual agency at work.

After the armistice was signed did we continue the prayers and ask for Victory in Peace as we had prayed for Victory in War? Or did we feel that we were relieved of this duty? So far, I have not heard of a single prayer that the right leaders would be selected to conduct the peace negotiations or that they be guided by the Holy Spirit in their deliberations. And in the many sermons I have heard since that time only one preacher spoke about the importance of our prayers for this object and urged everyone to remember his duty in this matter. It is just as necessary that we have Victory in Peace as it was to have it in war, and realizing the great responsibility put upon the Peace Commissioners and how

serious the result would be if they did not measure up to the task or if they failed mankind at this time, we cannot escape our share of the responsibility if we sit idly by. Therefore I hope that our leaders will even at this late day write, authorize, and request such prayers to be used, and that the people one and all privately and also as congregations will pray earnestly for a righteous, lasting, and effective peace, one that will indeed make the world safe for mankind.

Madison, N. J., June 8th.

WILLIAM TYACKE.

INTINCTION AND THE WITHHELD CHALICE

To the Editor of The Living Church:

IHOUGH Boston is confessedly the hub of Fad-dom it is a real trial to loyal Catholic Churchmen to have the new ideas and fads of Church experiments tried out on us.

I quote from a letter received to-day from a noble Christian woman who left last week for a hospital expecting to undergo a serious operation—and, wishing to be fortified by the Sacraments of the Holy Catholic Church, went to her extremely "low" service. She writes me: "I went to church on Ascension Day, and oh, was so heartsick when I found the beautiful service mutilated by *intinction*. Do write to *someone* to beg the Church to give back to the faithful the comfort of the great Sacrament."

Having been of the C. B. S. for over twenty-five years, I fulfil my pledge by protesting through your wide-spread columns.

Surely it is needless *here*; but, even in Colorado—great Sanatorium state, where I spent the winter of 1916-1917—my soul revolted against the practice. If it is what we believe it to be, how can anyone receive any injury from the consecrated Chalice? With the "*première pas qui coute*", no wonder the chalice is withheld entirely in a certain great metropolitan church, since priests as well as bishops may juggle with the rubrics. But I'm wondering if Low and Broad St. Bartholomew's knows that it is a distinctly "Roman" custom!

I hope "the discussions" will *never* "be closed" until the time sanctified usage is restored. Yes, even in Colorado.

Boston, June 2nd.

LOUISE A. CHAPMAN.

THE POINT HOPE ASSOCIATION

To the Editor of The Living Church:

IFEEL that I cannot return to take up again my work among the Esquimaux of Arctic Alaska without expressing my deep appreciation of the interest shown by the Church at large in the work, and my thanks for the assistance rendered.

Various branches of the Woman's Auxiliary have taken an active part toward the formation of a native ministry and have pledged for four years sufficient to continue and complete the education of an Esquimaux boy (who is now at school in Northern Massachusetts), and enough to bring out and educate another boy.

Money to build a power schooner has nearly been guaranteed. This will freight coal, mined by the Esquimaux themselves, down the coast to their villages and make living and cooking conditions much more endurable.

We have good reason to hope that the services of a young doctor, who will travel along the coast in summer on the schooner and in the winter by dog sled, can be secured at a minimum cost to our association. A young teacher, who will pay his own expenses, has expressed a desire to go next summer.

To meet the cost of running the boat, doctor's expenses, etc., an association has been formed, called the Point Hope Association. Literature regarding the work and photographs will be circulated among the members as frequently as possible. The membership fee is \$5.00 per annum. Subscriptions may be sent to the secretary, the Rev. George F. Weld, Santa Barbara, California; cheques should be made out to the "First National Bank of Santa Barbara, California, Treasurer", which has kindly consented to act as treasurer of the association.

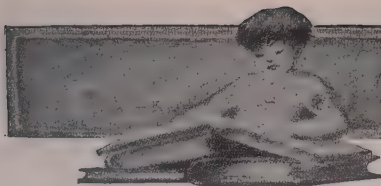
This association will undertake the care and supervision of the boys in training for the ministry—work which, owing to the remoteness of the scene of labor, I could not manage. It will also relieve Bishop Rowe of much of the care and responsibility for meeting the annual expenses over and above the appropriation granted by the Board of Missions—expenses that must be incurred if the people are to be ministered to.

It is with thankfulness to Almighty God and gratitude to the friends who have so generously come to our assistance that I make this inadequate acknowledgment.

Very truly yours,

May 20th.

A. R. HOARE.



LITERARY

The Gate of Remembrance. The Story of the Psychological Investigations which resulted in the Discovery of the Edgar Chapel at Glastonbury. By Frederick Blyth Bond, F. R. I., B. A. Longmans, Green & Co. \$2.00 net.

Glastonbury has long been a name to conjure with, and when, some years ago, it was announced that supernatural communications were to result in the discovery of a buried chapel, at the ruined Abbey, there were visions of buried treasures, relics, and other hidden objects, and perhaps a revival of the monastic life at this cradle of the Faith in Britain.

The book which at last professes to give the results of the communications and researches is interesting, but disappointing. The outlines and foundations of a chapel which had long been but a name were indeed found, but much that was promised in the "revelations" remains unfulfilled. The psychological investigations are not convincing. The "script", purporting to be communicated by automatic writing from monks of the ancient abbey now in "spirit land," makes one look askance at the whole affair. Even the name of Richard Whiting, the last Abbot, cannot dignify this confused jargon of bad Latin, pseudo-Old English, and modern English camouflaged by curious spelling. While one would not care to cast any imputations on the good faith of the two men who received the "communications", one cannot but feel that they are the result of auto-suggestion. They were both deeply interested in finding the chapel. Both had evidently read all that could be dug out of existing records and ancient monkish letters, and the "script" looks as though it were but the confused and jumbled result recorded by the investigators in this unsatisfactory way. The chapter on Automatism and the Gift of Tongues is surprising to say the least, and the explanation of automatic writing leaves one rather cold. But one feels that the two men were honest, even if mistaken. Psychology is too shifting a science at present to make it safe to postulate very positively on such an involved matter as automatic writing; and the book is interesting both from the standpoint of psychology and archaeology.

A. PARKER CURTISS.

A Manual of Mystic Verse. By Louise Collier Willcox. New York: E. P. Dutton & Co. \$1.50.

This is a second edition of a volume published seven years ago under the title, *A Manual of Spiritual Fortification*. The author changed the title for this edition because it was a stumbling block to many critics. The new title is not as satisfactory, even though less polysyllabic, because the book is not really a manual of mystic verse. It is meant, the preface suggests, to fill the need "of the great sorrowing public of to-day stretching up yearning hands to some larger and braver vision of the mystic consciousness." There are very fine selections from the great English poets who have felt spiritual yearnings and written verses to express them. It surprises one to find Joaquin Miller's "Columbus", but on reading it one feels it has a right to be there. But certainly "Columbus" and Henley's "Invictus" and Shakespeare's "The Waste of Shame" are very far away from mysticism. It is natural in a small book of selections to feel surprise that some others were not included. John Henry Newman and John Mason Neale, one would feel, could properly crowd out some of the authors given a place.

An Historical Introduction to Social Economy. By F. Stuart Chapin, Ph.D. New York: The Century Co. 1917. \$2.00.

The interest of this book for the general reader lies in the success with which the author has shown the close correlation between the main factor of economic organization and the private and public efforts to relieve poverty, in each of the great periods of western industrial development. In a series of short, readable chapters, a clear picture is drawn, first, of the economic organization in the Greek and Roman periods—with poverty "interwoven in the very texture of industrial life" and no thought possible of anything but palliative measures; then, a corresponding picture is given of medieval conditions and of the factors which effected the transition to modern industrial society, with an accompanying description of Medieval Charity and the English Poor Law, and a final chapter on present-day Constructive Charity and Preventive Philanthropy. The book thus offers an easy introduction to those who wish a simple comprehensive view of the interconnection between the economic order of society and the current problems of philanthropy.

H.

PROFESSOR (MAJOR) WILLIAM B. MUNRO of Harvard has been a constant and consistent writer on governmental questions, having prepared a series of textbooks which have won a well deserved reputation for completeness and sound perspective. The latter is no mean factor, and is one all too frequently disregarded by authors. Prof. Munro tells us that the plan, scope, content, and temper of his books are in a large measure the outgrowth of his experience as a teacher, and that his students have moulded his ideas of what a textbook should be. No doubt this is true, but his own conceptions of proportion are sound and this no doubt has been the real determining factor. In his new volume, *The Government of the United States*, we have his ripened views on the government of the nation, state, county, and city. His treatment is far more satisfactory than that of most books of this kind. We have had occasion in these pages to point out their inadequacy on more than one occasion, but there is little need in the present instance, for Major Munro preserves a just balance and a working acquaintance with the latest literature. This is one of those books like Dr. Charles A. Beard's, which, prepared primarily for the classroom, have a value and an interest for the general reader as well. It affords a good working summary of the chief points of the governments of the several subdivisions and shows their relation to each other and their interdependence. Perhaps the general reader would like a little more philosophizing, a little more of the author's views, although the latter are disclosed by the way he treats the various subjects. By and large, the book is one of the best in its field and can be heartily commended. [New York: The Macmillan Co. \$2.75 net.]

C. R. W.

FOR A HUNDRED years and more the Chamber of Commerce of New York has held to the view that "mercantile disputes cannot be adjusted in a more proper or equitable way than by a reference to respectable merchants", to use the words of Andrew Elliott as spoken in 1781. From 1874 to 1895 the Chamber housed a Court of Commerce or arbitration that settled sundry disputes as to partnership, salaries, bills of lading, and the like, and in 1911 established a special committee on commercial arbitration which recommended a plan which has since been in vogue. One of the thoughtful students of this method of settling disputes has been Julius Henry Cohen, a prominent member of the New York bar, who has earned for himself a high reputation for the persistence with which he has sought to promote honesty in commercial life and to establish industrial peace by means of arbitration. He has now added to his public services by a substantial volume on *Commercial Arbitration and the Law* in which we have an exhaustive historical study of the question of public policy and the legal basis for arbitration agreements, including a study of the validity of such agreements and their revocability. The author establishes that the doctrine of revocability of such agreements is a legal anachronism to be eliminated from the law at the earliest moment by both bench and bar. (New York: D. Appleton & Co.)

E. G. ROUTZAHN of the Russell Sage Foundation has earned a high place among social workers for his exhibits, which he has always regarded as an independent social factor. Along with his wife, Mary S. Routzahn, he has embodied the results of his long experience in a Sage Foundation volume which he calls *The A B C of Exhibit Planning*. It is a helpful volume for all who would interpret social needs and forces in terms of popular understanding. Believing with the British Labor Party that "good will without knowledge is warmth without light", Mr. Routzahn, who is the associate director of the surveys and exhibits for the Sage Foundation, contends that the exhibit by presenting ideas in ways that are interesting and readily grasped by the "ordinary individual" (to use the Routzahns' expression) has proved an effective means to that end. (New York: Sage Foundation. Survey and Exhibit Series. Edited by Shelby M. Harrison.)

GREAT NUMBERS of men have been helped by the writings of Orison Swett Marden, which have been published from time to time during the past twenty years. Mr. Marden always maintains a high spiritual ideal and his literary style is unexcelled. A Churchman misses the sacramental and other Churchly teaching that is necessarily absent from his books, but as an impetus toward good living and optimistic thinking they are admirable. The most recent of these is *Love's Way*, which will be welcomed by many. [Thos. Y. Crowell & Co. \$1.25.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

THEY say that in a certain neighborhood there has been great searching of Bibles to locate the saying, "Cleanliness is next to godliness," and that great surprise has been expressed that it is not there. It seems it remained for the great John Wesley to formulate this terse saying which will probably live longer than some of his hymns.

What brings this saying to mind just now is a letter I have been reading and thinking about. There are some Navajo Indians in the Southwest that are being taught godliness and would gladly be taught cleanliness if they could but get some water. Perhaps mid-June is the best time in the whole year to appreciate the blessing of water. Do we appreciate it enough, we who have hydrants on our lawn, faucets all over our houses, and brimming cisterns of rain-water?

Nearly every city has its memorial fountain, gushing with clear cold water where both man and beast may drink. We have water, water everywhere, and even though the whole population take a drink every hour, as our physicians would have us do, still there remains to us in untold abundance this blessed, delicious, unspeakable boon of water. The thought of anyone having to economize in water seems intolerable.

Yet it is so; and with some of our own faithful Church workers as well as the people with whom and for whom they are working. It is this pitying thought which suggests to me: Why should there be memorial fountains and not memorial cisterns? Would not a brimming, cool reservoir of water for utilitarian purposes be just as fine a memorial—although less ornamental—than a fountain? Near Farmington, N. M., just on the edge of arid land, the Church has the San Juan Hospital and Mission. Miss Mattie Peters, one of our United Offering missionaries, is in charge. When she went to the hospital, a short time ago, it was a house with two beds and a stove and that was nearly all. Now there are three helpers besides Miss Peters, and the record for the past year almost transcends belief. During the epidemic, not only did these women read the Church service over the dead, but in some instances they dug the graves and performed the entire interment.

For all the needs of this hospital, the bathing, the scrubbing, and for all those things to do which we fortunate ones turn on water by the gallon, they have two cisterns. The smaller one, holding forty barrels, is usually empty, as it costs ten dollars to have it filled. All the water used for house-keeping must be snow melted—or at least during the winter it was.

The Navajos have found this hospital and mission a great comfort and blessing. Many of them have become devout Christians. Miss Peters told of her work at a recent convocation of the Church held in El Paso. The Navajos, she said, are like children in their love of music. When sick or suffering they would call to her to leave her work and come to sing for them. A Victrola with a number of records was given to her lately, and also a new sewing machine. One old Indian asked her: "How long has the white man known of this Jesus the Son of God?" She said: "About two thousand years." "And you never came till now to tell the poor Indian about Him?"

There is a picture of our Lord hanging in the mission. Before the discharged patients leave, they stop before this picture and talk to themselves. What they say, no one knows.

And—in closing this narrative of useful and unusual Christian work—such work comes through the Blue Mite Box. The fuller the boxes by next October, the more consecrated, efficient women can be doing our work for us.

REFERENCE WAS MADE recently to the discussed amendment of Central Rule No. 3 of the Girls' Friendly Society, which

will be voted upon at their next general meeting. The arguments against this change are sane, and only a very narrow view could claim that an injustice is done in excluding girls whose purity has been marred. The Church does not forget nor neglect repentant women. The Florence Crittenden Homes all over the country, almost entirely sustained by Christian people, prove this and emphasize that wonderful slogan of the Salvation Army: "A man may be *down* but he is never *out*." So has the Christian world made it possible to say of woman—she may be down, but never out. Showing the interest of the Church in such work as this it is noted in the *Royal Cross*, the official paper of the Daughters of the King, that the Advent Chapter, Nashville, Tenn., consisting of sixteen members, works effectively in the Florence Crittenden Mission of that city. Service is held regularly at which the rector is assisted by the Daughters. Two of the inmates were members of the last confirmation class and a third was prevented by illness. "All of them," writes the president, Mrs. Shipman, "rejoice when the Sunday for the Episcopal service comes."

THE CHANGE in the fiscal year of the Church has caused certain changes in the societies. Nearly all of the annual meetings of the Auxiliary, we suppose, will henceforth be held in January because that will be henceforth the logical time to settle the year's business. However, many dioceses, and especially those of manifold activities, still have meetings preparatory to summer adjournment. Some of our Auxiliaries have adopted a special United Offering Day. This might be done with great profit by every branch of the Auxiliary. The United Offering cannot always receive its meed of attention at our business meetings where there are officers to elect, pledges to be made, and reports to be read. It deserves one whole day of thought and attention. The Chicago branch held such a meeting on Ascension Day at Grace Church, Oak Park. More than five hundred women were present. The happy thought of making and calling this offering a "Victory Offering of Thanksgiving for winning the war" may have had somewhat to do with its growth, for the sum of \$10,000 is already reported, to which will be added the offerings of the summer. This page will be glad to hear from such Auxiliaries as have a specific day for the United Offering, with a view to learning if it has resulted in a material increase.

A FRIEND IN LOUISVILLE describes a visit made to the home of a Churchwoman who had just completed an exquisite new home. As a crowning touch to a beautiful blue room—and probably not included in the decorator's scheme of color—was the Blue Mite Box occupying a place of honor. Every visitor had paid her respects to the little box which was silently preparing for October.

KANSAS HAS HER OWN WAY of doing things. At the sixtieth annual convention of the Church held in Topeka, a House of Churchwomen canon was adopted, and while modeled after the one in Kentucky, in a degree, goes beyond it by providing equal Church rights for women. Two vestrywomen, Miss Elizabeth Dyer and Mrs. E. L. McMillan of St. Louis, were present. They were recently elected to the vestry of the Church of the Holy Communion.

THOSE THAT ARE perfect men do not easily give credit to everything one tells them; for they know that human frailty is prone to evil, and very subject to fail inwards. It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thine own conceits; as also not to believe everything which thou hearest, nor presently to relate again to others what thou hast heard or dost believe.—*Thomas à Kempis*.

Church Kalendar



June 1—Sunday after Ascension.
 " 8—Whitsunday.
 " 11—Wednesday. St. Barnabas.
 " 11, 13, 14—Ember Days.
 " 15—Trinity Sunday.
 " 22—First Sunday after Trinity.
 " 24—Tuesday. Nativity St. John Baptist.
 " 29—Second Sunday after Trinity. St. Peter.
 " 30—Monday.

CALENDAR OF COMING EVENTS

July 2—California Special Conv., Grace Cathedral, San Francisco.
 " 23—Spec. Dioc. Council, Parkersburg, W. Va.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (In Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (Address direct: St. James' Rectory, West Hartford, Conn.).
 Rev. E. L. Souder.

JAPAN

TOYKO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Ven. T. A. Schofield (In Sixth Province).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth Avenue, New York City.

Personal Mention

THE Rev. C. EDWIN BROWN has accepted a call to St. Martin's Church, Omaha, Neb. Until the completion of the new rectory, the Rev. Mr. Brown will reside at 4309 South Twenty-third street, Omaha. Mrs. Brown and the children will spend the summer at the home of her father, Dr. Gavin Muirhead, in Toronto, Canada. Mr. Brown became rector on June 1st.

THE Rev. BATES G. BURT, formerly a chaplain overseas, is soon to become Dean of St. Paul's Cathedral, Marquette, Mich.

THE Rev. S. ATMORE CAINE has accepted a call to St. Timothy's Church, Roxborough, Pa., and will be instituted on July 13th.

THE Rev. JOHN ERNEST CARHARTT has resigned as secretary to Bishop DuMoulin and rector of St. Andrew's Church, Toledo, Ohio, and on June 16th became senior curate at Trinity Cathedral, Cleveland, being in full charge until a new Dean is elected.

CHAPLAIN WILLIAM NEELY COLTON landed at Newport News on June 15th, returning to St. Barnabas' Church, Irvington-on-Hudson, N. Y.

THE permanent address of the Rev. FREDERICK CHARLES COWPER, retired under the Church Pension Fund on August 9th, is R. F. D. 1, East Wolfboro, N. H.

THE Rev. GEORGE F. DUDLEY, rector of St. Stephen's parish, Washington, D. C., has been elected Secretary of the Standing Committee of the diocese. All communications to the committee should be addressed to him at 3017 Fourteenth street, N. W.

THE Rev. THEODORE HAYDN has accepted the rectorship of Calvary Church, Syracuse, N. Y., but will not assume his new work until August or September.

THE Rev. WYTHE LEIGH KINSOLVING has been employed by the Y. M. C. A. to make addresses all over Virginia, and also has spoken sixteen times in behalf of the League of Nations.

THE Rev. A. H. MARSDEN is now rector of St. Andrew's Church, Omaha, Neb.

THE Rev. RICHARD L. MERRYMAN becomes rector of the Church of the Redeemer, Orangeburg, S. C., on the First Sunday after Trinity, and should now be so addressed.

THE Rev. R. S. NASH is temporarily in charge of St. Barnabas' Mission, Foreman, Ark., and will also serve the parish of St. Mark's, Hope, during the absence of the rector.

THE Rev. E. A. PENICK, JR., has accepted a call to the rectorship of St. Peter's Church, Charlotte, N. C., and will shortly take charge.

THE Rev. JOSEPH H. SPEARING, who on account of ill health had to resign as locum tenens at St. James' Church, Baton Rouge, La., has so far recovered as to be able to assist in supplying services in the absence of clergy from their parishes.

THE Rev. ROYAL K. TUCKER, returned chaplain of the A. E. F., is in charge of St. James' Church, Baton Rouge, La., in the absence of the rector overseas.

THE Rev. FREDERICK THOMPSON, who has been serving St. Luke's Church, Lincoln, Neb., for several months, has resigned.

THE Rev. WILLIAM J. VINCENT has returned from overseas service with the American Red Cross and may be addressed at 1420 Grand avenue, Milwaukee, Wis.

THE baccalaureate sermon at William Smith College, Geneva, N. Y., was preached in Trinity Church on Whitsunday evening by the Rev. JOHN C. WARD.

THE Rev. A. J. WILDER has become Archdeacon of Marquette and will reside at Marquette, Mich.

BISHOP WINCHESTER delivered the commencement sermons at Foreman and Mena, Ark., and also at Crescent College, Eureka Springs.

THE Rev. JOHN DURHAM WING, D.D., rector of Christ Church, Savannah, Ga., has been operated upon for appendicitis at the Oglethorpe Sanitarium in Savannah.

Summer Addresses

THE Rev. F. H. HALLOCK has taken the chaplaincy of Bellevue Hospital, New York City, for the summer months.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL (Middletown, Conn.)—The degree of D.D., upon the Rev. SAMUEL R. COLLADAY, rector of Christ Church, Hartford, Conn., and the Rev. THEODORE SEDGWICK, rector of Calvary Church, New York; both at commencement on June 3rd.

ORDINATION

DEACONS

CONNECTICUT.—The annual ordination of candidates from the Berkeley Divinity School was held on June 5th at Holy Trinity Church, Middletown, when the Bishop of Connecticut ordained to the diaconate HORACE FORT of Baltimore and SAMUEL HERMAN REES of Philadelphia. Both candidates were presented by the Very Rev. Dr. Ladd, Dean of the Divinity School. The Rev. Mr. Fort will be graduated in the fall, his course having been interrupted by two years' service with the British Y. M. C. A. in India and East Africa. He has been appointed John Henry Watson Fellow and after his graduation will remain in Middletown pursuing advanced courses at the Divinity School and Wesleyan University. The Rev. Mr. Rees was graduated in the class of 1918 and entered upon service in the United States Merchant Marine, returning to Berkeley later for post graduate work.

MINNESOTA.—On May 25th, in St. Paul's Church, St. Paul, the Bishop of Minnesota ordained Mr. RICHARD B. DOHERTY as deacon. The Rev. R. N. Doherty, father of the candidate, was the presenter and preacher. On Whitsunday, in the Cathedral of Our Merciful Saviour, Faribault, the Bishop of Minnesota, acting for the Bishop of Massachusetts, ordained Mr. GRIEG TABER as deacon. The candidate was presented by the Rev. H. M. Ramsey and the Bishop preached the sermon.

SOUTHERN OHIO.—On the Feast of St. Barnabas, June 11th, in Trinity Church, Columbus, by the Rt. Rev. Theodore Irving Reese, Bishop Coadjutor, the following were ordained to the diaconate: WILLIAM VINCENT MUELLER, for the Bishop of Fond du Lac; ARTHUR RAYMOND MCKINSTRY, for the Bishop of Kansas; ROBERT LEE BAIRD, and HERBERT W. HUNTER. The Rev.

Orville E. Watson, D.D., presented the first two candidates and preached the sermon. The Very Rev. Stuart B. Purves, D.D., presented Mr. Baird, and the Rev. Maurice E. Clarke Mr. Hunter.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

ARESON.—On June 12th, at the home of her daughter in Evanston, Ill., ELLA CALDWELL, wife of the Rev. John W. ARESON, and mother of the Rev. Clinton W. Areson.

Burial services were held in St. Luke's Chapel, Evanston, and interment at Oakwoods, Chicago.

MEAD.—Entered into life eternal on June 4th, at Hartford, Vt., MARY A. MCALLISTER MEAD.

"O Love Divine, fill her longing heart,
 Ceaseless struggling after life,
 Weary with the endless strife."

MILLS.—Entered into rest in her eighty-sixth year, on Tuesday in Whitsun Week, at St. John's Rectory, Wichita, Kansas, Mrs. ANNE E. MILLS, widow of the Rev. W. H. Mills, D.D., and mother of the late Rev. John Alvey Mills, and her two surviving daughters, Miss Mary Mills and Mrs. Percy T. Fenn.

"O blest communion, fellowship divine!
 We feebly struggle, they in glory shine;
 Yet all are one in Thee, for all are Thine.
 Alleluia."

OCKFORD.—THOMAS SAMUEL OCKFORD, priest, entered into the rest of Paradise on Monday, June 2nd, at Port Leyden, New York.

If he had lived until June 12, 1919, he would have served 49 years in the ministry of the Church.

Though retiring in 1917, he was active in the service of the priesthood to the Sunday a week before his death. A faithful priest and beloved parent.

God grant him eternal rest, and may light perpetual shine upon him!

SIMPSON.—MRS. EMMA CORNELIA MORGAN SIMPSON, widow of William Simpson, Jr., a member of the Memorial Church of St. Paul, Overbrook, Philadelphia, which was erected by her in 1899 in memory of her husband, has been called into life eternal and was buried from the church on June 10th. The services were conducted by the Rev. Robert Norwood, rector. Mrs. Simpson, although she had reached the age of 70 years, continued to be actively interested in all parish organizations. She was head of the altar chapter and of the St. Cecilia auxiliary choir. Besides devoting much of her time to Church work she was also prominent in many charitable organizations and widely known in musical circles. As president of the United Service Club she did much in war activities.

WANTED

POSITION OFFERED—CLERICAL

PRIEST WANTED TO TAKE CHARGE FOR July. St. Paul's Church, Franklin, N. Y., diocese of Albany. A small parish in a beautiful village in Central New York. Middle-aged man preferred. Good preacher. Stipend \$20 per week. Address G. R. MARTIN, *Clerk of Vestry*, Franklin, N. Y.

POSITIONS WANTED—CLERICAL

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELM, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

NEW YORK RECTOR ON VACATION will supply in Middle West or Pacific Coast. July and August. Good reader and preacher, loyal to incumbent. Address Box 42, Alpine, N. J.

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST 81, RETURNED FROM OVERSEAS service, desires parish. Excellent recommendations. Address VINCENT, care LIVING CHURCH, Milwaukee, Wis.

CAN CARE FOR PARISH NEAR NEW YORK, August and September. Sound Churchmanship, wide experience, musical. Address RECTOR, Marianna, Fla.

PRIEST WOULD LIKE POSITION as assistant in a Catholic parish. Address HARDY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

THE WESTERN THEOLOGICAL SEMINARY offers a permanent office position to an unmarried man who is competent to do type-writing, library cataloging, look after the upkeep of the premises, and take charge of the offices. No bookkeeping. Address THE DEAN, 2720 Washington Boulevard, Chicago, Ill.

TEACHER WANTED FOR SMALL children in the Episcopal Church Home, Pittsburgh, Pa. Must be a Churchwoman and able to take charge of music in the chapel service. Send for information to Mrs. JOHN B. CROMBIE, Secretary, 608 Hill avenue, Wilkinsburg, Pa.

BUSINESS OPENINGS.—DOCTOR; barber; auto-mechanic; needed at once. For information address P. O. Box 73, Brushton, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 800 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

A LADY, WITH EXPERIENCE, niece of a prominent clergyman, desires position as custodian in a home when family is absent for the summer. Principal object, home. Best of references given and required. Address CUSTODIAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, prominent Philadelphia church eight years; desires change. English cathedral pupil. Splendid recommendations. Address PHILA, care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED GENTLEWOMAN desires position; companion or house-manager. Pleasant home main object. Highest references. Address A. A. M., care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER; CAPABLE, RELIABLE. would like the care of good home, country or suburb. Address HOUSEKEEPER, care Keith Estate, 1227 Sheridan road, Waukegan, Ill.

THOROUGHLY EXPERIENCED ORGANIST and choirmaster is open for an engagement; recitalist; married, age 34. Address A. R. C. O., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST and choirmaster desires change of position. Excellent references. Address K. Z. L., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN Co., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and read Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLE'S PLAIN and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT. PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford, England).

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people—convalescents—no tubercular persons taken—Farm and cottages attached—booklet. Address Miss ELIZABETH LAMB, Towanda, Pa.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

ONADIA CAMP FOR BOYS

A real Indian camp on the picturesque Cattaugaus Indian reservation. On the Allegheny river as it winds through the beautiful health-giving hills of southwestern New York.

Directed by experts. Physical training, trekking, outdoor life (tents only), healthful food, canoeing (optional), Indian pottery lessons (optional). Boys from 10 to 18.

Terms (no extras), \$25 per week, \$125 six weeks. From July 14th to August 25th. For further particulars address Rev. H. E. ROBINS, Rector St. Mary's Church, Salamanca, New York.

SCHOOL FOR NURSES

ST. LUKE'S HOSPITAL, Newburgh, N. Y., is giving a three years' course in nursing to young women who have had at least one year high school. Graduates eligible for state registration. Apply to SUPERINTENDENT.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE Leather Cover, Loose Leaf Memo book, 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

PRIEST WANTS FURNISHED ROOM in New York City for the first four weeks of August. Willing to do week-day duty in exchange for the same. Address B. R. C., care LIVING CHURCH, Milwaukee, Wis.

FOR SALE.—COPY IN PERFECT condition, of *Church Embroidery* by Anastasia Dolby. Write, stating best offer, to Miss Fogg, Brooklyn, Connecticut.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

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Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

SISTERS OF THE HOLY NATIVITY

The Retreat House of the Sisters of the Holy Nativity, Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest of a few days or longer. Address the SISTER IN CHARGE, House of the Holy Nativity, Bay Shore, Long Island.

PERSONAL

My dear, I know you have not forgotten the friend you always called "faithful", or the letters of December 8th and March 11th. I have important things to tell you. Write to the old address, the same as in our childhood.

A. B. C.

INDUSTRIAL RECONSTRUCTION

The world is in a state of flux, almost of chaos, in political organization. Old governmental forms, over a large part of the world's surface, have passed away, giving place to newer and more democratic forms. The nations of Europe, large and small, are taking on, more than ever before, not only political but industrial democracy. But, strangely enough, yet not without reason, they are anxiously asking whether the United States is likely to make like progress. For, having suffered less of the horrors of war, we have not learned so well the lessons it has taught to the people of the Old World.

With us the reactionary, who never learns, plans busily that the great war, with its suffering to millions, shall cause him no loss and greater profits than ever. He has organization, by which he constantly enforces his will. Those who have a vision of a better order of the world, built on the lessons the great war has taught, are disorganized and hence are constantly overcome.

A group of people who feel that these scattered groups should get together and discuss the action which in the present case should be taken is preparing to issue a call for a conference. Shall we tell you how you and every forward-looking American citizen can help in meeting this crisis?

THE COMMITTEE OF FORTY-EIGHT,
138 N. LaSalle street, Chicago, Ill.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street.
(Five minutes from Loop.)

Sundays: 7:30, 9:15, and 11.
Daily: 7, 8, and 6 P. M.

MEMORIAL

RICHARD STEVENS

The trustees of the Church of the Holy Innocents, Hoboken, N. J., desire to give expression to their deep sense of personal loss in the death of RICHARD STEVENS, a life-long member of the parish, and for many years one of its trustees, and its treasurer.

He was remarkable for his goodness. And this goodness was more than a good-natured and genial disposition, which won him many friends; it was a strong and aggressive goodness that made him an earnest leader in social welfare work; and yet his manner was always unassuming, and his character marked by a beautiful spirit of self-effacement. Indeed, his life was wrapped up in the activities of the numerous charitable and beneficent institutions of the Church and community with which he was associated, and his rare equanimity of mind was shown in the splendid courage with which he administered for several years the exacting duties of probation officer. Although admitted to the bar he did not practise law. A man of the best social position and of large means, his happiness consisted chiefly in personal work among the poor and unfortunate; and he proved a warm friend to the many troubled people who sought his sympathy.

The late Richard Stevens will be greatly missed in our parish as well as in the community. He was most appreciative of the opportunities of worship and sacramental grace; and his devotion to God was none the less because of his arduous and unselfish labors for his fellowmen. In a word he was a true Christian gentleman, a faithful and loyal Churchman, and a generous and public-spirited citizen. We beg to record here his bequest of \$8,000 to our parish.

To his widow and children, and his other relatives, we extend sincere sympathy.

May he rest in peace!

RETREATS

TORONTO, ONT.—There will be (D.V.) a retreat for women at The Bishop Strachan School, Lonsdale avenue, Toronto, from Tuesday evening, June 24th, till Saturday morning, June 28th. Conductor: The Rev. C. H. Young, rector of Christ Church, Chicago, Illinois.

WEST PARK, N. Y.—There will be a week-end retreat for laymen at Holy Cross Monastery, on July 12th and 13th. Conductor, Father Whittemore, O.H.C. Address GUESTMASTER.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Century Co. New York.

Management and Men. By Meyer Bloomfield. \$3.50 net.

Harper and Bros. New York.

The Society of Free States. By Dwight W. Morrow. \$1.25 net.

Houghton Mifflin Co. Boston, Mass.

Theodore Roosevelt. A Verse Sequence in Sonnets and Quatorzains. By Russell J. Wilbur. \$1.00 net.

Longmans, Green & Co. New York.

Pastoral Life and Work To-day. By the Right Rev. J. A. Kempthorne, D.D., Lord Bishop of Lichfield. \$2.25 net.

Lothrop, Lee & Shepard Co. Boston.

The Joyous Travelers. By Maud Lindsay and Emilie Poulsson. Illustrated by W. M. Berger. Price \$2.00.

The Macmillan Company. New York.

The People's Book of Worship. A Study of the Book of Common Prayer. By John Wallace Suter and Charles Morris Addison. Price \$1.00.

Commentary on The Epistle of Paul to the Romans. By Edward Increase Bosworth, D.D., Senior Dean of the Faculty, and Morgan Professor of the New Testament Language and Literature, Oberlin Graduate School of Theology. Price \$1.10.

The Page Co. Boston, Mass.

Reconstructing America: Our next Big Job. Edited by Edwin Wildman. \$3.00 net.

Russell Sage Foundation. New York.

Child Placing in Families: A Manual for Students and Social Workers. By W. H. Slingerland. \$2.00 net.

CATALOGUES

Lutheran Theological Seminary. Mt. Airy, Philadelphia, Pa.

Annual Catalogue 1919.

Peking Union Medical College. Peking, China.

Annual Announcement. 1919-1920.

St. Andrew's School. St. Andrew's, Tenn.

Catalogue, May 1919.

PAMPHLETS

From the Author.

The New St. George's Church, Maplewood, New Jersey.

From the Author.

The Open Pulpit. By Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

Home for Old Men and Aged Couples. 1060 Amsterdam Avenue. New York City.

Forty-sixth Annual Report 1919.

Lay Readers' League of the Protestant Episcopal Church. Santa Fe, N. M.

Introductory Statement. Constitution. Expressions of Opinion. Canon of General Convention, and List of Members. Bulletin No. 1.

Seamen's Church Institute of New York.

Seventy-fourth Annual Report 1918.

Shoemaker & McLean. North Vancouver, B. C.

A Soldier's Religion. By the Rev. F. E. Perrin, M.A. (Cambridge), Vicar of North Lonsdale, D. C. Price 5 cts. each; 50 cts. per dozen.

St. Michael's Church. Amsterdam Avenue, New York.

The Messenger. Year Book Number, June 1919.

PAPER COVERED BOOKS

The Church Pension Fund. 14 Wall St., New York City.

First Annual Report.

United States Public Health Service. Treasury Department, Washington, D. C.

To-day's World Problem in Disease Prevention. A Non-Technical Discussion of Syphilis and Gonorrhea. By John H. Stokes, A.B., M.D., Chief of the Section of Dermatology and Syphilology, the Mayo Clinic, Rochester, Minn. Assistant Professor of Medicine, Mayo Foundation Graduate School, University of Minnesota.

The Westminster Press. Philadelphia.

Recitations and Dialogues. For Special Days in the Sunday School. Arranged by Mary E. Priest. (Number Two.) Price 75 cts.

YEAR BOOKS

Hartford Theological Seminary. Hartford, Conn. Year Book. 1918-1919.

St. Mark's Church. San Antonio, Texas.

Parish Year Book 1919.

ANNUAL CONVENTIONS



WHERE THE PORTO RICO
CONVOCAION MET

SUMMARY

LOUISIANA endorsed the Nation-wide Campaign and that for Sewanee.—WESTERN MICHIGAN amended the constitution to permit half of parish delegations to be female. Canons on women's privileges were referred to a committee to report later. A resolution was passed endorsing the Nation-wide Campaign.

LOUISIANA

AT THE diocesan council held in Christ Church Cathedral, New Orleans, May 7th, 8th, and 9th, belated report of which is now made, the Rev. Dr. Herman C. Duncan was elected secretary for the forty-ninth time, and in his absence his son Mr. Herman J. Duncan acted. At the Church Club supper preceding the council the Sewanee million-dollar endowment was stressed, and it also formed a large portion of the Bishop's address. A committee is endeavoring to raise the \$100,000 apportioned to Louisiana, and hopes to be successful.

The Nation-wide Campaign was tellingly presented to the council by the Rev. John D. LaMothe, a former rector of St. Paul's Church, New Orleans, and the council went on record as approving same.

The following were elected deputies to the General Convention: The Rev. Messrs. L. Tucker, J. M. Owens, A. R. Berkeley, and A. R. Edbrooke; Messrs. Warren Kearny, F. H. G. Fry, N. C. Blanchard, and Z. S. Spearing.

This meeting was deferred from January 22nd on account of the influenza, but it was decided to hold the council in 1920 in the latter part of January.

The sessions of the Louisiana branch of the Woman's Auxiliary, held at the same time, were very largely attended, and great interest was manifested. The opening service consisted of a "quiet hour" on May 6th at the chapel of Christ Church Cathedral, led by the Rev. Matthew Brewster. The Auxiliary sermon was delivered on Wednesday by the Rev. R. R. Diggs. A feature of reports was the increased offering for general missions and the large number of U. O. boxes distributed.

WESTERN MICHIGAN

THE CONVENTION was called to order in St. Luke's parish house, Kalamazoo, on Tuesday evening, June 10th, at six o'clock, by the Rev. G. P. T. Sargent, president of the

Standing Committee, acting in the absence of the Bishop.

By unanimous consent the president read the Bishop's address while the committee on credentials was sitting.

After the report of the committee the convention organized by electing the Rev. G. P. T. Sargent president, and the Rev. James E. Wilkinson, secretary. He appointed the Rev. Harold Holt assistant secretary. Mr. A. A. Anderson was reelected treasurer of the diocese, the Rev. Wilfred A. Munday was elected registrar, and the appointment of Mr. C. R. Wilkes as chancellor was confirmed.

During supper in the parish house, the Rev. Francis S. White addressed the convention on the Nation-wide Campaign, and a resolution endorsing it was passed unanimously. A cablegram of greeting from the Bishop was read.

The morning session began with the Holy Communion, the president being celebrant, the secretary gospeler, and the Archdeacon epistoler. Breakfast was served in the parish house and the convention proceeded to business at once. Routine business and reports occupied the greater part of the morning.

The only exciting part of the convention occurred when the committee on canons made its report. Three different measures had been submitted giving women a larger share in the work of the Church, and in addition two amendments to the Constitution were introduced on the floor. One amendment simply struck out the word "male" wherever it occurred; the other made it obligatory that half of the delegation from each parish be male, and the other half female. Finally an amendment was passed increasing the number of delegates from each parish to six with permission to make one half female, if so desired. The proposed canons were referred to a committee of five men and five women to be worked over, and reported at the next convention. One of the proposed canons created a house of Churchwomen similar to that in Southern Ohio, another allowed the women seats on vestries and the third seated them in convention. The whole matter, thus, lies over till the next convention.

The time and place of the next convention were left in the hands of the Bishop. This was done in order that a time in January might be selected without having, at this time, to ask the legislature to change the charter.

Appropriations were made for the committee on publicity headed by Bishop Wise, for the Province of the Mid-West, and for the G. B. R. E., Social Service Commission, and other standing commissions and boards.

The elections were without incident except that for deputies to General Convention. Three ballots were necessary before all of the clerical deputies had been selected. On the first ballot two were found to be elected with three tied for the other two places. On the second ballot one more was elected and on the third a full delegation was finally secured.

Elections:

The Standing Committee: The Rev. Messrs. L. F. Potter, B. F. P. Ivins, W. J. Lockton, G. P. T. Sargent. Messrs. C. R. Wilkes, C. E. Hooker, and Thomas Hume.

Deputies to General Convention: The Rev. Messrs. B. F. P. Ivins, L. F. Potter,

W. J. Lockton, J. E. Wilkinson; Messrs. C. E. Hooker, C. R. Wilkes, H. C. Angell, A. A. Anderson.

Alternates: The Rev. Messrs. W. F. Tunks, G. P. T. Sargent, Harold Holt, A. R. Mitchell; Messrs. F. H. Tyler, John Vosper, F. A. Twombly, C. F. Field.

Deputies to Provincial Synod: The Rev. Messrs. G. P. T. Sargent, J. H. Bishop, Harold Holt, D. R. Blaske. Messrs. A. A. Anderson, W. D. Marsh, D. W. Van Antwerp, C. E. Hooker. Alternates: The Rev. Messrs. W. N. Wyckoff, F. O. Grannis, W. F. Tunks, L. R. Vercoe; Messrs. John Brander, Frank Burlingame, H. P. Woodward.

The latter part of the afternoon was given up to the boards of missions, education, and social service. The Archdeacon gave an outline of diocesan needs, and the recommendation of the board of missions that they be freed from all former rules and allowed to work without precedents was adopted. It was determined that as far as possible certain strategic centers be selected and aid concentrated on them until they became self-supporting.

Mr. S. G. Deam gave the report of the board of religious education, calling particular attention to the Racine Conference and urging that the parishes send representatives. A resolution that the deputies so inform their parishes was adopted. The need for further carrying out of the preliminary recommendations of last year was emphasized, especially that part referring to the organization of institutes.

The social service hour was taken by the Rev. Wilfred A. Munday who talked on the problem of the returned soldier. He had enlisted in the medical corps at the declaration of war and spoke from inside knowledge.

Mr. Hamilton, the Brotherhood of St. Andrew worker at Camp Custer, told of his work and the conditions among the men.

Adjournment was taken at five P. M.

THE MISSIONARY ROUTINE

THE EXECUTIVE COMMITTEE of the Board of Missions, which met on June 10th had before it requests from the dioceses of Minnesota and Easton that their appropriations be discontinued after the present fiscal year, and expressed its appreciation.

An appropriation of \$2,000 per annum, beginning June 1st, was made to the diocese of Dallas for its missionary work.

Miss Emma Karrer, for many years a United Offering worker in North Carolina, and Miss Mary Packard, for twenty-eight years a missionary in Brazil, were placed on the retired list.

Bishop Knight, in charge of the Canal Zone, was assured that his new work among white people in the Zone would receive careful consideration. The Rev. Eugene F. Bigler was appointed for work in Mexico.

The resignation of Miss Irma R. Dayton as missionary to Alaska was accepted, as well as that of the Rev. R. E. Wood, for many years missionary in the district of Hankow.

Appreciation was expressed for generous help of the Canadian Board in letting Bishop Roots have one of its nurses for six months, to prevent the breakdown of one of our own nurses.

EDUCATIONAL

WASHINGTON CATHEDRAL SCHOOL FOR GIRLS

COMMENCEMENT EXERCISES of the National Cathedral School for Girls, at Washington, brought to a close its nineteenth year. There was a corporate Communion in the Bethlehem Chapel the morning of June 1st, and in the evening the baccalaureate sermon was preached by Bishop Harding. At the flag-day exercises on Monday, when the honor-roll was read and prizes were distributed, the address was made by the Hon. Franklin D. Roosevelt, Assistant Secretary of the Navy. The senior play, adapted from a tale by Hans Christian Andersen, was given in St. Hilda's Theater, an amphitheater on one of the sheltered slopes of the Cathedral Close, its stage, with a great tree rising through it, framed by woodland and underbrush. The commencement service took place in the Bethlehem Chapel on June 3rd, the preacher being the Bishop Coadjutor of Newark. Bishop Harding conferred diplomas on twenty-four girls, and delivered a charge to the graduates. Sixty alumnae returned for commencement. A summary of the year's work showed that the endowment fund started last year had grown to \$1,200. The gifts of the girls through the Missionary Society for War Work, and Diocesan Missions, etc., amounted to \$3,447. Contributions to the support of mission work in other countries, including Alaska, the Philippines, India, and China, amounted to \$977. The girls give from their limited spending money, and are taught to plan their giving as in a budget at the beginning of the year. For Church contributions they are using the duplex envelope system.

SUMMER TRAINING SCHOOL AT SEWANEEN

THE SUMMER TRAINING SCHOOL for Workers will meet at Sewanee, Tenn., from August 5th to 14th, both inclusive. Instruction will be given in Missions, in Education, and in Church Activities. In addition there will be afternoon conferences and evening addresses on current problems, and their solution by the application of Christian principles.

Mrs. George Biller and Miss Frances H. Withers will have charge of the department of Missions; the Rev. Gardiner L. Tucker, assisted by an able corps of instructors, will be in charge of the department of Education; and under Church Activities many social problems will be discussed, this department being in charge of a different person each day. Representatives from the General Board of Religious Education, the Brotherhood of St. Andrew, and the Nationwide Campaign will speak on appropriate subjects.

The key-note of this session of the school will be Victory. It is hoped that a goodly number will gather together "on the Mountain" and study to know the mind of Christ and to receive inspiration and power and then to return to their homes prepared to lead to victory.

Quintard Hall—the dormitory of the Military Academy—will be opened and operated by the University of the South and board may be had at the following rates: For the ten days, \$16.00; for less time at the rate of \$2.00 per day. For those rooming outside the building, the cost for

meals only will be \$8.00 per week and for less time at the rate of \$1.50 per day. Instruction will be in the building and every effort will be made to have this session the most pleasant and successful of the schools, existence. The usual excursion rates will be made by the railroads, good returning until October 31st. Programmes will appear in the Church papers at a later date, but further information may be obtained from the Rev. Mercer P. Logan, Charleston, South Carolina.

ST. STEPHEN'S COLLEGE

THE FIFTY-NINTH commencement of St. Stephen's College, Annandale, New York, was held under ideal conditions, although the Rev. Dr. W. C. Rodgers, former president, whose successor has not yet been chosen, was unable to attend, owing to illness, and degrees were conferred by Dean Davidson, acting president.

Owing to the war, and the taking on of the S. A. T. C. unit, St. Stephen's has passed through the most trying and the most critical period of its history; yet through the mercy of God, the splendid support of the trustees, the good management of Dean Davidson, and the co-operation of the faculty, St. Stephen's did her bit both for country and Church. She gave five sons to the nation.

Every one knows St. Stephen's is an old and tried institution standing, for and giving a liberal education in the Arts and Sciences, doing its work quietly but thoroughly. Its aim is to continue to be useful, and its consequent needs are for students' scholarships, money.

Although there will be quite a large freshman class next September, the college can comfortably take care of one hundred students, who should have at least a high school education. Communications should be addressed to Dean Davidson, Annandale-on-Hudson, New York.

SUMMER SCHOOL OF THEOLOGY AT BERKELEY

AN EXTREMELY interesting and promising experiment in providing "a job for the returning soldier" is that which the Church is to make this summer at Middletown. The Summer School of Theology was first planned last January with the thought that there might be at the most forty returned soldiers who would welcome this opportunity of making up the time they had lost in their theological studies. In point of fact the registration is now between sixty and seventy and the experiment promises to be a success. The buildings of Berkeley Divinity School will overflow into buildings secured for the term from Wesleyan University. The place is in many ways ideal. When the theological department of Trinity College was in 1854 moved from Hartford to Middletown the place was selected by Bishop Williams as the best site for a divinity school because the situation conducted to the tranquility of mind suitable for theological study. Middletown is still a tranquil and a beautiful city. It has at least two streets that might well be called the loveliest in New England, possessing a charm and a dignity inherited for more than two hundred years. The main building of the divinity school was originally an

old inn on the post road from New York to Boston. It was built in 1812 and is considered one of the finest of the buildings of that period in New England. General Lafayette stopped here in 1825, and spoke from its balcony to the assembled residents. Two other buildings are used as dormitory and refectory. The Gothic chapel of brownstone was built in 1865 and the library, containing also a number of class rooms, was built in 1890 and is now known as Williams Hall in grateful memory of Bishop Williams, founder of Berkeley.

The school will open on July 1st and will be in session for two terms of approximately five weeks each, the second session beginning on August 7th and lasting until September 12th. Students may enter for either or both terms. Three classes of students will be admitted: men returning from the national service or other war work who were previously enrolled in a theological seminary; men returning from the national service who have not previously studied in any seminary; a limited number of other men already enrolled in some seminary or already candidates for one who may wish to avail themselves of the opportunity offered for summer study. Students of the first and second of the above classes will be admitted on terms similar to those under which training in the national service was given. That is, board and lodging will be provided without charge and an allowance of \$45 for the full session or \$22.50 for either term will be granted toward traveling and other incidental expenses. Students of the third class will be expected to pay for their board and lodging, the total charge for which has been fixed at \$95.

Students should register at the library building on the first day of each term and classes will begin on the morning of the day following.

BERKELEY DIVINITY SCHOOL

COMMENCEMENT at Berkeley this year on June 3rd was notable in several ways. Only one student was graduated, Umetara Uda, a Japanese student, a graduate of St. Paul's College, Tokyo. In his commencement address Dr. Dickinson Miller, of the General Theological Seminary, remarked upon this as symbolic of the generous and unique attention that Berkeley has given to the individual in its classes. "It reminds us also," he says, "of the infinite value of a single soul in the idea of that religion that the school exists to teach." The reason that only one man finishes his work this year is obvious. Every other member of the class of 1919 had gone into service in the army or navy. A number of these will return for the summer school and several will be graduated in the fall.

The degree of Bachelor of Divinity was conferred upon the Rev. Edward Kimball Thurlow, of the diocese of Massachusetts as of the class of 1912. He presented as part of his work for this degree the unusual subject of the Chinese language and literature, having been for several years a missionary in Anking. The degree of Doctor of Divinity was granted to the Rev. Samuel R. Colladay, rector of Christ Church, Hartford, and the Rev. Theodore Sedgwick, rector of Calvary Church, New York. The commencement address was delivered by the Rev. Dr. Dickinson S. Miller

and the preacher at the annual alumni service was the Rev. Dr. Edward M. Jefferys, who spoke upon The War, the English-speaking peoples, and the Episcopal Church. He made appeal for the continued and increasing friendship of English-speaking nations and their alliance as the only sufficient guarantee of the peace of the world. "Without such coöperation," he said, "the war is not won." He denounced in no unmeasured terms the efforts by propagandists to disturb this friendship and further misunderstanding and suspicion among those nations who have the English tongue as their common heritage and pointed out the privileges and responsibilities that rest upon the Church that claims the common loyalty of all these nations.

At the business meeting of the alumni the following day the Rev. Dr. Theodore Sedgwick was elected president to succeed the Rt. Rev. E. S. Lines, D.D., Bishop of Newark, who declined to serve for another year. Other elections were: Vice-presidents, the Rev. Dr. Frank F. German and the Rev. Dr. E. M. Jefferys; secretary-treasurer, the Rev. Percy V. Norwood; alumni preacher of 1920, the Rev. Erit B. Schmitt of the class of '86.

Announcement was made of the appointment of Mr. Horace Fort to the John Henry Watson Fellowship. Mr. Fort has returned from two years' service with the British Y. M. C. A. in India and East Africa and will be graduated from the school and enter upon his duties as fellow at the close of the summer session. The Rev. Percy V. Norwood, former fellow on this foundation, has been appointed professor of Liturgies. The Rev. Mr. Norwood, a member of the class

of 1911, has spent some time in study at Oxford University and has been acting instructor in Old Testament during the last year. The Rev. Frederic C. Lauderburn was elected to the chair of Pastoral Theology. The Rev. Mr. Lauderburn has been special lecturer during the last term and before that was vicar of St. Stephen's Church, Boston. He comes with long experience in practical pastoral work in Boston and New York.

HOBART COLLEGE

THE NEW PRESIDENT of Hobart College, the Rev. Murray Bartlett, D.D., will be installed at the commencement exercises on June 23rd. Bishop Brent, who is chancellor of the college, preaches the baccalaureate sermon on the preceding evening—the First Sunday after Trinity.

NOTES

BROWNELL HALL held its commencement service at St. Barnabas' Church, Omaha, Neb., on Tuesday, June 10th.

ON MAY 28TH the Cathedral School for Girls at Havana, Cuba, terminated a successful year, graduating a class of twelve, most of whom were Cubans. On the 30th the rector of the school, the Rev. Howard B. Gibbons, who is also a Canon of the Cathedral, left for De Land, Florida, where he received the degree of doctor of divinity from Stetson University, where a number of years ago he was Dean of the Woman's College.

ENTHUSIASM DEVELOPS IN ENGLISH MAY MEETINGS

*And Increased Incomes Appear—
Politics and the Episcopate—
Dr. Dearmer at King's College,
London*

The Living Church News Bureau
London, May 23, 1919



THE first two weeks of May in London have for many decades become identified with what are popularly designated the "May Meetings"—a series of gatherings of leading organizations connected with Church work. This year the meetings have assembled under happier conditions than has been possible since the spring of 1914; the dawn of peace and the improved outlook have naturally had a heartening effect.

The attendances were perhaps not all that could have been desired or expected, but there are many reasons to account for the absence of supporters, such as the great difficulty of finding accommodation in London at the present time, and the increased cost of traveling. But diminished audiences by no means implies any falling off in enthusiasm, and each and every gathering witnessed a revival of hope and a looking forward to increased efficiency.

Some details of the S. P. G. meetings have already been supplied to THE LIVING CHURCH. It remains only to be said that the experience of this venerable society in the way of increased income has been the same with most of the other institutions. The Church Missionary Society, the British and Foreign Bible Society, the Church Army, the Missions to Seamen, and the Waifs and

Strays Society, all were able to report record amounts in donations and subscriptions, and never before had such large sums to administer. Owing to the diminished purchasing power of money, however, it by no means follows that income has kept pace with expenditure, and the amounts received have but barely sufficed to meet existing claims. Indeed, in the case of the C. M. S., there is a deficit of £80,000 against a reserve fund of £130,000. This it is hoped to clear by a special thanksgiving fund, and the society confidently hopes that it will not be found necessary to curtail in any way its missionary work.

Another time-honored institution is the Corporation of the Sons of the Clergy, which celebrated its 265th anniversary this week by a musical festival at St. Paul's Cathedral. This clerical charity was founded in 1655 to relieve those necessitous clergymen and their dependents whose afflictions under the Commonwealth were pathetically described in Walker's *Sufferings of the Clergy*. Eleven years later the destruction of Old St. Paul's by the Great Fire of London broke the continuity of these gatherings, but they were resumed, and have been held every year since the present Cathedral was consecrated in 1697. Massed bands and combined choirs are familiar features of this festival, which, in accordance with custom, begins with the playing of Sullivan's *In Memoriam*. Some fresh music is usually performed for the first time on these occasions, and the piece selected this year was a new anthem, *Sing unto God*, by Mr. Macpherson, the organist of St. Paul's. The sermon was preached by Dr. Barnes, Master of the Temple and Canon of Westminster. In the evening the

customary festival banquet at Merchant Taylor's Hall, which has been suspended during the war, was resumed, and was presided over by the Lord Mayor, Sir Horace Marshall. It was stated that during 1918 the amount paid in grants and pensions to necessitous clergymen was £6,265; to clergymen's widows, £16,140; to aged single daughters of deceased clergymen, £13,300, and to orphans £2,630, making over £38,300 in all. The Archbishop of Canterbury at the evening gathering paid an eloquent tribute to the services rendered by the clergy and their sons during the war.

POLITICS AND THE EPISCOPATE

"Lloyd George bishops", as they have been described in THE LIVING CHURCH, are the cause of much dissatisfaction among thinking Churchmen over here, and there can be no doubt that, if many more such appointments are made, the episcopate will come to hold a much lower place in the estimate of Catholics than it does to-day. This may sound a *reductio ad absurdum*, in that Catholics are foremost in their defence of the Apostolical Succession. On the other hand, there seems to be an impression amongst a section of Churchmen that if they do not at once obtain preferment for some of their clerical friends of the Protestant type, they will certainly not get promotion after the passing of the Enabling Bill, and the granting of a measure of self-government to the Church. For extremists of this school of thought it appears to be a question of "now or never!"

Apparently some of the criticisms which have been leveled against "Lloyd George bishops" have borne fruit. It is noticeable that instead of making direct appointments, the Government have apparently adopted a system of "shuffling" of the sees. The Bishop of Truro has been translated to Chichester; the Bishop of Stepney has been spoken of as a likely successor to Dr. Gore at Oxford; and to-day it is rumored that the Bishop of Birmingham (Dr. Russell Wakefield) is to be translated to Truro! That some such changes are likely to take place is current talk in Church circles, and there is much restlessness amongst Catholics with regard to their spiritual overseers. The day has departed when they will accept without question any nominee of a Prime Minister—especially if that Minister is not a Churchman. Looking ahead, all this anxiety and searching of heart seems to point to one thing—disestablishment; and there can be no doubt that, when this does come, it will be brought about by the Church herself.

WOMEN-PREACHERS

At the meeting of Convocation in July the bishops will discuss the much-debated question of women-preachers. The Bishop of London has given a hint that regulations will probably be issued allowing women to preach in the naves of cathedrals and churches, with other ministrations such as prayer meetings and informal gatherings, new, perhaps, to the present generation, but not unknown in the history of the Church. The idea does not find favor with advanced Churchmen, who are as much opposed to women-preachers as they are to the movement for a woman-priesthood. Speaking at the London festival of a well-known guild last week, the Rev. A. V. Magee, vicar of St. Mark's, Hamilton Terrace, said: "The door that lets women-priests into the Church of England lets me out of it. There may be many reasons for going over to Rome; there may be many reasons for not going to Rome; but if the bishops want to see such an exodus to Rome as they have never seen for

years, they have only to encourage this abominable scandal in the Church."

DR. DEARMER AT KING'S COLLEGE, LONDON

Dr. Percy Dearmer's appointment as Professor of Ecclesiastical Art at King's College, London, is particularly appropriate, for he occupies a preëminent position in his knowledge of ecclesiology in all its branches. His contributions on the subject of liturgiology are invaluable. He is one of the foremost advocates of English Use, and his former church of St. Mary the Virgin, Primrose Hill, is looked upon—at any rate in the London diocese—as a standard model of this particular Use. Indirectly, the principles of liturgical reform advocated by Dr. Dearmer in the *Parson's Handbook* have had much influence in determining some of the more acceptable changes which the convocations of both provinces have decided to make in the Prayer Book. Of course, there is a proposal at present to provide a new Prayer Book, when the changes referred to (as they come into force) will be gathered together in what has been termed an "appendix".

Dr. Dearmer's predilection for the English Use may be interesting to American Churchmen, for the impression prevails among Catholics here that our brethren across the Atlantic very largely adopt the Western, or Roman Use in their services. One reason why many English Churchmen, including such men as Mr. Athelstan Riley, prefer the English Use is that it emphasizes the continuity of the Church, a fact which Roman Catholic controversialists are often at great pains to deny. It has often been pointed out that the adoption of the Western Use tends to weaken the case for continuity.

LONDON HOUSE FOR RENT?

In proposing to let London House the Bishop of London is, of course, acting with the consent of the Ecclesiastical Commissioners. This is absolutely necessary, for no bishop can of his own accord, part with his episcopal residence or any portion of it. Such residences are held in trust by the commissioners, and the proceeds of any lease or sale would naturally revert to them. It is as well to make this fact clear, for, since the Bishop's speech at the Diocesan Conference last week, much discussion has arisen, and a great deal of misconception appears to exist. Possibly the commissioners would consider making arrangements for acquiring a less expensive residence for the Bishop. That remains to be seen.

London House has been the town residence of the Bishops of London for over one hundred and fifty years. The intention of Dr. Ingram to give it up, on account of the burden of taxation, raises an interesting question, which is to be brought before the income tax commissioners. The commission will take the evidence of representative bishops and clergymen concerning the great demands on their stipends, and they will be strongly urged to recommend such an abatement of the income tax as will enable both bishops and clergymen to live in ordinary comfort on the stipends and in the houses that have been provided for them.

NOMINATIONS TO THE EPISCOPATE

The Archbishop of Canterbury has nominated the Rev. Norman Stewart de Jersey, honorary canon of Bristol, and chaplain in the Royal Navy, to the bishopric of the Falkland Islands. This bishopric has been vacant during the war, and has been administered since the retirement of Dr. Blair in 1914 by the Bishop of Argentina.

Another announcement made this week is that the Rev. Roscow Shedden, of All Saints', Margaret street, has been offered the missionary bishopric of Nassau. Mr. Shedden's name was prominent some months back in connection with the Bishop of Bath and Wells' refusal to institute him to the vicarage of Bathwick, on account of a sermon which, in his lordship's mind, bor-

dered on "Mariolatry". Mr. Shedden, who is recognized as one of London's "preachers", has also been offered the vicarage of Wantage, and it is surely significant that, since the Bishop of Bath and Wells' action, a "mere curate" should have the refusal of a missionary see and an important English benefice at the same time.

GEORGE PARSONS.

GOSSIP OF NEW BISHOPS AND DIOCESES RIFE IN NEW YORK

New Diocese Unlikely—Numerous Episcopal Possibilities—English Visitor at Trinity Church—The Summer Schedule

New York Office of The Living Church }
11 West 45th Street
New York, June 16, 1919 }



ESPISTE favorable representations by prominent rectors outside the city there is no immediate prospect of the division of the New York metropolitan diocese.

The plan advanced outside the city was to separate all the churches not actually in the city of New York and to establish Newburgh or Poughkeepsie as see city. Bishop Burch was mentioned as almost certain of election as head of the new diocese.

An informal canvass made recently showed that a large contribution from the city parishes would be one of the conditions of division. It was pointed out that the parishes outside the city contributed about one-sixth of the present fund for diocesan expenses, but would expect to share in diocesan resources on a basis of parish representation. Division is unlikely. The agitation for it has been going on, with some periods of relaxation, for certainly more than thirty years.

Informal conferences are being held in various parts of the diocese to decide upon a candidate for the vacant bishopric. Since the withdrawal of Dr. Stires' name at his own request, there has been increasing interest in the discussion of other possibilities.

RECTOR OF BOW CHURCH VISITS TRINITY

A distinguished preacher from England was in the pulpit of Trinity Church on Sunday morning—the Rev. Canon J. H. B. Masterman, rector of St. Mary-le-Bow, London. Concerning this church and its old-time relation to Trinity parish, the *Evening Post* remarks:

"Bow Church, regarded as one of Christopher Wren's best works, has a fine old Norman crypt. Trinity has an interesting relationship with this parish. The ancient charter of Trinity parish granted in 1697 contains the following statement: And we further decree it to be our royal will and pleasure that the first rector, and all succeeding rectors thereof, shall and may have, take and enjoy, such and the like oblations, mortuaries, Easter books, or offerings, and other ecclesiastical duties arising within the said parish of Trinity Church, as the vicar, rector, or parson of St. Mary Bow, within our city of London, in our realm of England, now enjoyeth; and shall have such and the like profits of burials in the said church as the same shall be limited in the instrument of dedication thereof." The rector of Trinity received some time ago from

Canon Masterman and the authorities of his parish an old Roman tile from the crypt of Bow Church, where the Court of Arches held its first meetings. This tile is to be suitably placed in the interior of Trinity Church."

VACATION SCHEDULES BEGIN

The summer season has begun in earnest; the exodus to the mountains, seashore, and the suburbs leaves many houses and parts of houses nearly or quite tenantless. In the hotels are great numbers of visitors from other parts of the country, and it is quite noticeable that army and navy uniforms have disappeared from the prominent thoroughfares.

Clergy vacations have begun and summer schedules of services are in force. One of the most important of these is issued by Grace Church. It will be noticed that provision is made for a Sunday night service and sermon. This is rather unusual nowadays in New York and vicinity.

The schedule of services which went into effect at Grace Church on Sunday, June 15th, is as follows: The Holy Communion, 8:00 A. M.; morning service and sermon, 11:00 A. M.; evening service and sermon, 8 P. M.

On Tuesdays and Thursdays, the usual noon-day service will be held in the church at 12:30. On Wednesdays and Fridays an outdoor service will be held in Huntington Close with sermons by visiting clergy. The first of these will be held on June 18th and the Rev. William Wilkinson, the "Apostle of Wall Street", will preach.

The Holy Communion will be administered every Thursday at 12 o'clock. Bishop Charles D. Williams of Michigan will preach on Sunday morning in July and the Rev. Cedric Charles Bentley, assistant minister, will have the Sunday evening services. The Rev. Dr. Lubeck will be the special preacher during August and September.

ANNIVERSARY AT PATTERSON

At Christ Church, Patterson, the Rev. W. H. Meldrum celebrated his twenty-fifth anniversary as rector on the Sunday after Ascension. A community service was held at four o'clock at which the senior warden presided and addresses were made by the Presbyterian and the Baptist ministers. The junior warden, Mr. W. M. Morgan, in behalf of wardens and vestry presented the rector with a substantial gift.

WELCOME-HOME DINNER AT FORDHAM

A welcome-home dinner to men on the "honor roll" of St. James' Church, Fordham (Rev. De Witt L. Pelton, D.D., rector), was given on May 28th, under the auspices of the men's club. Of eighty-eight on the roll some forty attended the dinner. The invited guests were Lieut.-Col. Herbert Parsons, Capt. William D. Cameron, Lieut.

H. Nelson McLernon, and Bishop Burch. Addresses were made by the guests, the president of the club, and the rector.

The parish house was decorated with American flags. The programme was interspersed with music.

DEGREES CONFERRED AT CAMBRIDGE COMMENCEMENT

*Dr. Addison on The Church's Task
— More Bible Readings — "A
Picnic of Peace"*

The Living Church News Bureau }
Boston, June 16, 1919 }



THE first commencement in twenty-five years at which Dean Hodges has not been present was held at the Episcopal Theological School in Cambridge last Thursday, June 12th, when four students received the degree of bachelor of divinity. An honorary out of course B. D. was conferred upon the Rev. Lyman Rollins, chaplain of the 101st Regiment, and the Rev. Charles Morris Addison received an honorary doctorate in divinity.

The services were preceded by a meeting of the trustees. William H. Lincoln, president of the board opened the exercises at St. John's Memorial Chapel, by a tribute to Dean Hodges.

The Rev. Charles M. Addison D.D., delivered the sermon, in which he said: The Kingdom of God for which we pray is not a benefit to be conferred upon us, but a task to be performed.

"The spirit of the Holy Ghost is the spirit of Truth and Life! the motto of this school. Have we received the Holy Ghost? When the Holy Ghost was received by the apostles, all fear and timidity left them, they multiplied their strength, and the Church was founded. If the Church is to be a power in this distracted world it must be far greater and better than it is. To-day we have the same situation that confronted the apostles before the Pentecost. There is a tremendous work to be done, and the Church is feeble.

"We are facing waves of dangerous things. We fear Bolshevism. Our decision is clouded. If we refuse to permit secret treaties and the old form of diplomacy, we encourage dabbling into international affairs of huge moment by congressmen of little ability. The situation is like a shrapnel shell after it has burst. For the past year our problem and the world's problem had been as a solid big shell coming toward us, but which it was possible to duck. That was the menace of Germany's militarism. Now the shell has burst, the shrapnel splinters are flying all about us in the shape of many knotty international and national problems."

Bishop Babcock then ordained to the diaconate Frank Goostray and Robert Soudry. An informal spread was afterward served under the trees of the quadrangle.

DAILY BIBLE READINGS

More booklets giving "Daily Readings in the Bible" are being published by the diocese and will be ready by June 21st. These are for the first thirteen weeks after Trinity Sunday, prepared by a committee at the request of Bishop Lawrence. The printing of the new readings has been delayed.

NOTES

The Church of the Holy Comforter, Poughkeepsie (Rev. Clarence Bull, rector), has been equipped with electric lighting, at an expense of about \$900, by the efforts of rector and congregation.

MY PICNIC OF PEACE!

The only news that seems to me to be of compelling importance in the diocese of Massachusetts this week is that I have just chaperoned my Church school picnic. For the past three years I have surreptitiously escaped the responsibility of a picnic by gravely telling my children that for patriotic reasons it would never do to have a Church school picnic during the war. The gasoline that would be consumed, the truck that would be taken from some useful war purpose, the time that would be lost from the children's work in their patriotic gardens—why each of these reasons was more than a

sufficient answer against a picnic in time of war.

From the very beginning there were vague rumblings against my faultless logic. Each year these rumblings became more and more distinct. Soon after the armistice was signed when, in answer to the question of a picnic for 1919, I said, "Why, certainly not, until peace is officially declared", I noted a distinct storm ahead!

I do not believe in strikes and lockouts and bolshevist methods, nor anything that would encourage such methods. I believe in the sternest methods of repression, whenever any bolshevist spirit appears among children. But, before hewing the children hip and thigh, I believe in ascertaining the justness of their demands and if possible meeting them. . . . I decided to have the picnic. And I called it with a double meaning "My Picnic of Peace"!

It was certainly a glorious day as the automobile trucks transported us to Concord. I do not see how we could have had a better time. But I am willing to wait another year before we have such a good time again—for the care and responsibility of each child's safety and happiness. Perhaps something will turn up between now and next year—another war—so that for patriotic reasons we cannot go.

RALPH M. HARPER.

DIOCESAN VICTORY FESTIVAL IMPRESSES PHILADELPHIA

*Will Doubtless Set New Musical
Standards—Church Service Re-
cruiting Office—Churchwoman
Is Cited for Bravery*

The Living Church News Bureau }
Philadelphia, June 16, 1919 }



THE diocesan Victory Festival held in the Academy of Music on the evenings of June 10th and 11th was most impressive and inspiring. Nothing on such a large scale has ever been undertaken by the diocese before and the results more than justified all the efforts made by the committee in charge for the past six months. All the church solemnity of a great *Te Deum* service of Thanksgiving, coupled with the dramatic effect of a great orchestra of eighty pieces, largely the Philadelphia orchestra, and a chorus of nearly 1,000 singers from the choirs of the churches of the diocese, with music especially written for the occasion, formed the background of the celebration.

On the first evening the Rev. Dr. Manning of Trinity Church, New York, was the orator. In the midst of the rejoicing after reviewing the part America and its troops had played in the war, he introduced the great problems that confront us and declared the time had come for the Church to take active part in overcoming the social unrest of the day. Great opportunities demand great faith and the ability to take the forward step and encounter risks. "Great and daring things must now be done by the Church. I hear of the risks and the dangers, but the greatest risk for the Church is to fear to take such a step." Dr. Manning had plainly said that the Church "must take its stand openly and unequivocally for social righteousness." Religion, he said, is the only remedy for social ills, and made quite clear that it is the only foundation for democracy. "The

most appalling prospect is that of a democracy without God. We have an illustration before us of what that means in the case of Russia."

A memorial poem written in competition by the Rev. John Mills Gilbert, rector of Trinity Church, West Chester, to whom the prize was awarded, was read by him on both occasions.

Brigadier-General William G. Price, Jr., who commanded the artillery brigade of the 28th Division, the speaker on the second evening, was greeted with enthusiasm and gripped his hearers with his accounts of the division.

Bishop Rhinelander presided at the festival and led the prayers. The clergy of the diocese vested also had places reserved for them and formed part of the great ensemble.

The musical programme, naturally the great feature, was prepared under the direction of Dr. Herbert J. Tily, one of the organists of the diocese, as general chairman.

The programme book, in itself a work of art, was gotten up under the direction of the Rev. Henry M. Medary, in ecclesiastical style with rubricated text.

The festival was not only a great success as a service of thanksgiving for victory and a memorial of those who gave their lives, but it also, through its musical nature, revealed the talent and musical resourcefulness of the diocese. It brought together organists and choirs of many parishes and will undoubtedly set new standards.

CHURCH SERVICE RECRUITING OFFICE

The Church Service Recruiting Office has made the first report of its work and one hopes that a statement of its methods will result in the establishment of similar bodies in many dioceses. Here in Pennsylvania it has filled a long felt need. Formed in February of this year, it was the result of a demand for volunteer workers brought about by the Advent Call, it having been

recognized that some agency was essential to connect up those willing to serve with parishes and institutions in need of workers. A committee of women was formed with Mrs. Frederick H. Howland as chairman and a table was placed on the ground floor of the Church House, by the entrance, so that every one who went in or out would see it. Here Mrs. Howland and her committee were regularly certain days in the week. During the Every-Member Canvass as it approached its climax they were there every day.

It was soon found that certain forms of diocesan work required special help and sub-committees were formed for these. Letters were also sent to the clergy telling of the proposed work asking for cooperation, urging them to place at the disposal of the office any in their parish who might be willing to serve, and at the same time asking them to make their own needs known.

Some results of the committees' activity are as follows: Twenty-one volunteers have been sent out as parish visitors, stenographers, Sunday school teachers, assistant librarians, leaders in Girls' Friendly work, speakers for the Every-Member Campaign, etc. They have reorganized the Bishops' Committee of the Episcopal Hospital with twenty-two members, visited the wards and sent gifts for the patients, supplied suppers for the seamen at the Church Institute on Sunday evenings previous to the service, and helped this work in many ways, supplying kits, books, magazines, etc., helped Mr. Della Chioppa by securing workers for the Italian Mission, etc., etc.

The office will be kept open on Mondays all summer and plans for increased activity are under way. It is now ready to meet the opportunity of providing the women of the Church who have been engaged in war work with a means whereby they may know of places in the Church where they may turn to account the experience and the enthusiasm for service they have acquired.

CHURCHWOMAN CITED FOR BRAVERY

Miss Gertrude Ely, who before leaving for France was connected with the Junior Auxiliary and the Junior League and whose influence was strongly felt in the diocese, has been cited by General Petain, commander-in-chief of the French army of the east front, for courageous conduct. The citation is as follows:

"With the approval of the commander-in-chief of the American Expeditionary Forces in France, the marshal of France, commander-in-chief of the French army of the east front, confers the citation of the brigade to Miss Gertrude Ely, Y. M. C. A. secretary.

"Splendid example of the devotion of the American woman. Attached to one of the best regiments at the front since the beginning of the campaign she has followed it in every sector, giving her moral and material help to the soldiers during the hours of difficulty."

Miss Ely is still with the First Division, now a part of the army of occupation near Coblenz. She was with this division most of the time since she began overseas service in September 1917, and marching with it was the first woman from the Allies to enter Germany following the signing of the armistice.

CLERICAL BROTHERHOOD

The Clerical Brotherhood held its annual election of officers on June 9th, choosing the Rev. J. O. McIlhenny for president, the Rev. C. A. Rantz for vice-president, and the Rev. C. S. Lyons as treasurer.

BROTHERHOOD OF ST. ANDREW

The spring meeting of the Philadelphia assembly of the Brotherhood of St. Andrew

was held at the Church of St. Martin-in-the-Fields (Rev. Jacob LeRoy, rector), on Saturday afternoon and evening June 7th. A conference for Juniors started the programme, and some men recently from the Junior ranks and service overseas told of their experiences in France. At evensong the Rev. Thomas S. Cline, recently returned after almost two years in the A. E. F., gave a thoughtful and heartsearching address on the religious situation among men. Chaplain Cline had excellent opportunities for observation and his message inspired those present to bring more men into Christ's Kingdom.

After supper the work and possibilities of the Welcome Home Committee, on which the Brotherhood is laying stress, was discussed, followed by a stirring address by Franklin Spencer Edmonds, also recently returned from France after eighteen months with the Y. M. C. A.

Sixty-nine churches in the diocese have formed Church Welcome Committees composed of active business men to be of real service to returning war heroes.

"The way this work has been taken up by business men in the Philadelphia churches is a splendid example of the work the Army and Navy Department is doing all over the country," says F. S. Titsworth, a Denver, Colo., business man, executive secretary of the Brotherhood's war work.

TRIBUTE TO MEN WHO SERVED IN WAR

Under the auspices of the young men's Guild, a "welcome home" night for men of the Memorial Church of St. Paul (Rev. Granville Taylor, rector), was held recently.

Of the 105 members of the guild, forty gave service to the army or navy. In addition thirty other men of the parish just returned from service were included in the invitations sent out.

WELLESLEY CONFERENCE

Thirty delegates from Pennsylvania will attend the Conference for Church work at Wellesley, including Mrs. H. A. Pilsbry, the diocesan education secretary, who will conduct a demonstration mission study class. A strong delegation of Juniors is planning to be present. Much interest in this conference is taken in Pennsylvania and the alumnae of the conference have held three meetings to stimulate attendance. Some of the clergy are also planning to go.

ABOUT SUNDAY SPORTS

In connection with the controversy aroused by the action of the Commissioners in allowing sports in the Park on Sundays—notice of which appeared in a previous issue—a sermon preached by the Rev. Robert A. Edwards, D.D., rector of Holy Innocents' Church, Tacony, is interesting. Dr. Edwards protested strongly against the movement "to make the Sabbath more of a holiday than a holy day", and sounded the note of warning that "should the scheme succeed, the half-holiday on Saturdays will speedily disappear. The working men will be the loser, and discover, when too late, that the churches are their best friends."

SEAMEN'S CHURCH INSTITUTE

A lunch room for longshoremen, stevedores, seamen, and any men working in the neighborhood will shortly be opened at the Seamen's Church Institute under the auspices of the social service committee of the local branch of the Navy League. The need has been felt for a long time and this step is in line with the general policy of expansion at the Institute. The War Camp Community Service has been giving each week an entertainment of motion pictures, vaudeville, and singing for the men of the merchant marine in port and expect another night will be taken as soon as arrangements

can be made. The attendance approximates two hundred and fifty per night. The building is being remodelled, and shower baths are being installed.

The Rev. George S. Gassner, for twenty years chaplain of the Institute, has announced his retirement and the Rev. John W. Walker will assume charge on the first of July.

An added impetus to the work was given at the annual meeting of the Philadelphia Section of the Navy League on June 13th, when practically the entire session was devoted to consideration of the possibilities of extensive work among the seamen of our merchant marine. The general theme that seemed to run through the remarks of the various speakers was that—inasmuch as the war is over it is time, and there is a great need, that we turn attention to those who go down to the sea in ships, for their importance to society cannot be overestimated. Mrs. James Carrol Frazer, Lt.-Col. Breckinridge, and the Rev. A. R. Mansfield, superintendent of our Seamen's Institute of New York, the latter graphically describing what has been done in New York, brought the challenge to Philadelphians to do likewise. The great need is for a hotel for seamen.

A SERVICE TO THE HOLY SPIRIT

A rather unique service was held at Christ Church, Germantown, on Whitsunday evening. The rector, the Rev. Chas. H. Arndt, announced it as "a service of hymns of praise and silent prayer" to the Holy Ghost. In our worship we have offered few devotions to the Holy Spirit as such and it is most welcome to see this revival of devotion to the Third Person of the Blessed Trinity. The service opened with a hymn to the Holy Spirit followed by a period of silence and meditation on certain portions of Holy Scripture with silent prayer. There was no sermon nor announcement, the congregation following a programme already prepared.

EDWIN S. LANE.

CONSECRATION OF ST. MARK'S CHURCH, WASHINGTON

A NOTEWORTHY event in the diocese of Washington was the consecration of St. Mark's Church by Bishop Harding on Whitsunday, in commemoration of the fiftieth anniversary of the founding of the parish. The preacher was the Rev. Dr. William L. DeVries, Canon of Washington, and formerly rector of the parish.

St. Mark's, situated a few squares from the capitol, has been a stronghold of the Church in East Washington. Shortly after the forming of the diocese, Bishop Satterlee made it the Pro-Cathedral, and founded there a clergy house which was a center of vigorous missionary effort. One of the group of priests who began their ministry in this work was Dr. DeVries; another was the Rev. Caleb R. Stetson, the present rector; another was the present Bishop of Pennsylvania. The paying off of the debt of \$21,000 is the result of continuous, self-sacrificing labor under able leadership.

On Monday, June 9th, a congregational meeting was held in the church, and historical addresses were made by Mr. Henry P. Blair and the Rev. G. Freeland Peter, who was also once one of the clergy staff of St. Mark's.

CONVALESCENCE OF BISHOP OSBORNE

BISHOP OSBORNE continues to recover slowly after his accident in Savannah, but will not be able to perform any clerical duties in the near future.

LARGE SUM RAISED TO AID THE Y. W. C. A. IN CHICAGO

*For Old and New Activities —
Daughters of the King —
Brotherhood — Girls' Friendly
Society — Church Federation*

The Living Church News Bureau }
Chicago, June 16, 1919 }



URING the week of June 2nd to 7th, under direction of the Young Women's Christian Association of Chicago, there was a campaign to raise \$300,000—now happily in hand—and, incidentally, to spread information regarding the work of the Association, which has come to be so great a national institution.

The immediate object was to establish new centers of the Y. W. C. A., the largest to be in the building at 59 East Monroe street, with gymnasium, cafeteria, club rooms, class rooms, swimming pool, lavatories, parlors, rest rooms, and an information department. Another branch is to be the recreation center somewhere in the Twenty-first ward, where so many thousands of young women employed down town live in rooming houses. A third center is to be opened in some industrial district, and another on Indiana avenue for colored women and girls. The work of the organization already started is to be continued, and the money first raised will be used to support it.

This is the first time the Chicago Association has gone before the public to ask for funds or for definite coöperation in doing for the young girls and women of the city some of the things that have already been done for young men.

There are 235,811 employed girls and women in Chicago. In the occupation of waitress, the young women so employed (there are 200 restaurants, hotels, and lunch rooms in the Loop alone) are the victims of peculiarly difficult conditions, and need all that can strengthen their morals. For them the Y. W. C. A. can be a splendid help. Their hours are late, they arrive home at the boarding house—few of these young women have homes in the city—too tired to take any recreation that requires any planning of their own, even though the money for it may be ready. For such girls, the association, with what it offers of companionship and recreation, gymnastic exercise, and class-work or reading, will be a home, a delight, a guide.

The problems of other working women and girls are similar. There are many organizations of women in the city, but none offer just the facilities offered by the "Y. W.". All together are touching only a fraction of the tens of thousands of women employed, and for those with no organization they may call their own the Young Women's Christian Association has its being.

Churches of the city have endorsed the work, many of them having made June 1st a Y. W. C. A. Sunday. The headquarters of the association are in Room 1404, Stevens building, 17 North State street.

DAUGHTERS OF KING

The local assembly of the Daughters of the King was held at St. Mark's, Chicago, on June 4th, and began with a quiet hour conducted by the rector, the Rev. John Lloyd, when there was also a memorial service for the late president of the assembly, Mrs. Margaret Patteson Wade.

Later, resolutions of sympathy and sincere sorrow for the loss of Mrs. Wade were adopted. The former vice-president, Mrs. Laura C. O'Sullivan, presided at the business meeting, which was attended by members from eleven out of fifteen chapters. There was a hearty service in the evening with sermon by the Rev. E. L. Roland.

BROTHERHOOD ST. ANDREW

Several members of the local assembly of the Brotherhood entertained Mr. G. Frank Shelby, General Secretary, last week, when an interesting summary was made of the present state of the Church and the particular work of the assembly. It is expected that two very efficient secretaries will be sent to Chicago by the national office to help in reconstruction work at the first of the year.

The local men under the leadership of Mr. F. A. Ferguson, president-elect, expect to organize many new groups at various parishes early in the fall. On Sunday, June 8th, five officers of the assembly visited four different parishes in the outskirts of the diocese, as a part of their campaign of investigation and visiting. In all these parishes there were interesting conferences with clergy and laymen.

Mr. Wade and Mr. James of the national office have been inaugurating suitable welcomes for the boys coming home. Their efforts are greatly appreciated.

Girls' Friendly Society

The Chicago branches of the Girls' Friendly Society held their literature conference and annual exhibit of articles for the union missionary box at St. Andrew's Church, on May 22nd. There was a splendid exhibit, interesting items being a beautiful doll with most elaborate wardrobe, and a generous box from the girls at the summer lodge. The boxes, valued at \$300, were sent to St. Raphael's Institute, Monterey, Tenn., and to the Pine Ridge Industrial School, Va. The Elgin branch sent their box direct to its Virginia destination. In the literature conference the first prize was given to a member of Trinity branch, and the second to a member of the Cathedral chapter. An excellent scrap book from the Epiphany branch, by Miss Gussie Harrison, won special praise.

CHURCH FEDERATION

Recreation and Summer Outing Work was the subject of an open meeting of the Woman's Department of the Chicago Church Federation, held on June 13th. Miss Ruth Pearson, city supervisor of recreation work in small parks, Miss Bertha Iles, who directs the summer programme of the Drama League on the Municipal Pier, and the Rev. Thomas M. Baxter, priest in charge of St. Ann's, and director of summer camp activities for the United Charities, were the speakers. Miss Marion White, recently returned from War Camp Community Service, gave a demonstration of community singing.

This department is an all-the-year-round organization, holding regular meetings and trying to meet the city's moral and social needs throughout the summer.

THE CHURCH AT EVANSTON

With the election of Dr. Lynn Harold Hough as president of Northwestern University it was announced that the only other candidate seriously considered was Dr. Geo. Craig Stewart, rector of St. Luke's parish, Evanston, whose name was finally dropped "on account of denominational differences" (Northwestern's traditions are those established by its Methodist founders) and "because he was himself in favor of Dr. Hough".

Twenty thousand dollars has just been given to St. Luke's parish by two of its devoted men, the payments to be made upon the bonded indebtedness each year for the next four years. This will reduce the debt (which was \$70,000 in 1914) to \$25,000. Plans of the new parish house are now shown in an attractive pamphlet prepared by the rector for use in the new parish house campaign.

GUILD OF ALL SOULS

The annual festival and meeting of the Guild of All Souls was held in the Church of the Ascension, Chicago, on June 10th, beginning with a votive high celebration. The superior, Dean E. A. Larrabee of Na-shotah House, the Rev. W. B. Stoskopf and the Rev. V. A. Peterson were the sacred ministers, the preacher being the Rev. George Long, executive secretary of the Province of the Mid-West.

The officers were reelected. To the council were added the Rev. F. H. Burrell and the Rev. George Long. The secretary reported 139 new members during the past year, the largest in the guild's history. There are 1,471 members and 31 branches. Grants of black Eucharistic vestments were made to several poor parishes and missions.

IMPORTANT DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN

CONFERENCES between diocesan committees of the Nation-wide Campaign and various national leaders of the project are being held this week in three of the Church's eight provinces, the first, sixth, and seventh.

It is expected that by July 15th the men in charge of the campaign in every diocese in the entire Church will have met, talked over the task they are facing, and mapped out their diocesan organizations. For as Bishop Lloyd pointed out in his closing address at the Chicago conference, "all of the machinery the Church has devised to carry on this campaign will be useful only as the diocesan committees do what they are constituted for. The best machinery at the center will be futile except as the diocesan committee, standing for the life of the diocese, does the thing in God's Name. In other words, the diocese is the unit, and as

each diocese rises to its opportunity the thing will be accomplished, and the diocesan committee with the bishop at the head of it has got to set the pace."

There has been little talk since the Chicago Conference of the Nation-wide Campaign being merely a "money drive".

"Let us keep clearly before our minds that while there is need for money, the primary and essential purpose of the campaign is the regeneration of the Church," declared the Rev. James E. Freeman, D.D., rector of St. Mark's Church, Minneapolis, and a member of the Board of Missions. "If we lose that, no matter what we raise in dollars, the effort is a failure. We in the Board of Missions have been discussing for years the question of deficits until it has become absolutely a weariness to the flesh to attend the meetings. We have

started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation.

"One of the leading labor men told me the other day that this is the only Church in the nation that has in its programme the suggestion of some plan, however vague, to meet the present economic conditions. Large reference was made to the recent New York diocesan convention by the New York newspapers, to the fact that the convention had been addressed on the subject of the Church finding a substitute for the saloon; and this Church is the only Church that has set forth any programme whatsoever for meeting that particular situation.

"We are coming to be more and more convinced, I think," continued Dr. Freeman, "that the Christian Church as it is organized to-day is not functioning effect-

ively and efficiently in this country. I think a note of alarm should be sounded all over the land concerning the situation of the Church, and it seems to me one of the things to be impressed upon the people is that this is a movement within the Church to regenerate the whole life of the Church; and, while I agree with Bishop Lloyd that the spiritual note should be the dominant note, at the same time it is clear that spiritual enterprises do not function without material means. These things—men and money—we are short of, appallingly short of, in the entire Church. As a matter of fact we should say very definitely and clearly that unless this movement causes a great increase of gifts for missions, we are in danger of insolvency; and while we are not yet insolvent the Church should understand the situation."

OPENING OF ST. BARNABAS' FREE HOME NEAR PITTSBURGH

OF INTEREST much wider than the limits of the diocese of Pittsburgh was the formal opening and blessing of St. Barnabas' Free Home on St. Barnabas' Day. The home is under the care of St. Barnabas' Brotherhood, an order of laymen in the diocese. The founder and Superior of the order is Brother Gouverneur P. Hance, who came to Pittsburgh as a Church Army worker thirty-two years ago. He eventually decided to enter the religious life and chose as his especial work the care of the sick poor. Seeing the great need of a home where incurable men and boys, without money or friends, could receive Christian care, he began his work with absolutely no funds at his command, but with a great faith in God; a faith which the succeeding years have more than justified. The first St. Barnabas' Home was started in four rooms over a store in the slums of Pittsburgh. The use of these rooms was given rent free by some benevolent person, and with basket on arm the brother begged the food for his first patients and ministered to their needs with his own hands. The work grew steadily and others joined him; and now, after many years, the brothers begin to see the fruit of their self-sacrificing toil and unwavering faith.

The new home which was opened on St. Barnabas' Day is situated in the beautiful hilly country near Gibsonsia, about twenty miles north of Pittsburgh. Here a handsome brick building, thoroughly equipped and sufficiently commodious to accommodate somewhat over one hundred patients, has been erected at a cost of \$250,000. All the materials were donated except the tile for the walls, and the wood work. A debt of \$100,000 still rests upon the building, due to the enormously increased cost of construction during the war, but pledges have been received already covering a part of this, and there is no fear but that the whole sum will ultimately be raised. The building is fireproof throughout, and the equipment modern in every respect.

The chief glory of it all is the beautiful chapel, in the Romanesque style, which will accommodate about one hundred and fifty on the main floor. A gallery is provided for those who must go about in wheeled chairs.

The altar is of limestone, severely plain, with detached gradines and tabernacle, and has been given in memory of the Rev. T. Jefferson Danner. The rood screen, altar cross, and six office lights are in memory of the Rev. Lawrence F. Bower. Two can-

delabra and the Eucharistic lights are thankofferings.

The ceremonies attending the opening of the home began with evensong and the benediction of the chapel by the Bishop of Pittsburgh on St. Barnabas' Eve. In the early morning of St. Barnabas' Day, the Bishop celebrated the Holy Communion, and received the renewal of the brothers' vows. At 10:30, a number of the clergy and laity of Pittsburgh and neighboring dioceses had assembled at the home, and after matins went in procession from room to room, where the Bishop read appropriate prayers of blessing. In the afternoon a number of addresses were made by members of the board of directors and some of the visiting clergy, and the ceremonies were concluded

with evensong and more addresses in the evening.

The only requirements for admission to the home are an incurable disease and absolute poverty. No distinction is made of race, color, or creed, and no fee is required or accepted. A side branch of the work is the care of convalescents from local hospitals until they are able to go to work. The home is supported entirely by voluntary offerings.

The brothers also conduct a summer home on Lake Erie, near North East, Pa., where such patients as can make the journey are given an outing during the hot season.

The brothers live under a simple rule embracing the usual vows of poverty, chastity, and obedience. Novices take annual vows for three years, then a vow for two years, after which, if they are over 30 years of age, life vows may be taken, or vows of two years at a time, as preferred. No habit is worn, except indoors, where a gray cassock and plain fibre cross are worn by novices and professed alike. The one requirement for admission to the order is devotion to the Church and a desire to serve God's sick poor. Everything else centers in this. "When a postulant appears," says the Superior, "I set him to scrubbing floors. If he does not want to do this, he does not stay long at St. Barnabas'." Not that the brothers spend the greater part of their time in such menial offices, but they must be willing to perform them, if need require. No office is considered menial or undignified, if done in the name of Him who stooped to wash the feet of those who called him Lord.

Thus, in a quiet, unostentatious way, one of the great problems of our day is being solved. The brothers are in no way social service experts, but in a thoroughly efficient manner, and with a devotion worthy of St. Francis himself, they are building up a work quite unique in ours, and it would seem, in any other communion of the Christian Church.

PROGRESS TOWARD CALLING FAITH AND ORDER CONFERENCE

AFTER NEARLY nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though much remains to be done in making detailed arrangements, which involve correspondence with nearly a hundred commissions. But apparently all the invitations necessary, and at present possible, have been or are being issued, and acceptances have been so far universal that steps to convene the conference, or at least to consider where and when it can be convened, will soon be possible.

When the deputation of the Church sailed to invite the Churches of Europe and the Near East, it had behind it the approval of the whole Anglican Communion, of almost every important Protestant Communion outside Europe, unofficial, but weighty, assurances of the Patriarch and many influential members of the Church of Russia, and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere, of many distinguished Roman Catholics all over the world, and of leading European Protestants. The deputation has been cordially received everywhere.

In London they met the Archbishop of Cyprus, and in Paris, the Acting Patriarch of Constantinople, each of whom promised

to call a special session of his synod to consider the official invitation and gave assurances that it would be accepted. In Paris they met also Father Nicolai Velimirovitch on his way to Serbia, of whose cordial help we have been assured for years.

In Athens, the synod formally accepted the invitation.

The deputation were in Constantinople for Easter, and the invitation was accepted by a special session of the synod. They took part in the Easter service at the Cathedral, at which the gospel was sung in nine different languages, the Bishop of Fond du Lac singing it in English. The Armenian Patriarch in Constantinople promised to transmit the invitation to the Catholics of the Armenian Church at Etchmiadzin.

At Sofia the Acting Metropolitan assured them of acceptance as soon as the synod could be convened, and at Bucharest they received a similar assurance from the Metropolitan.

At Belgrade they were assisted in their conference with the Metropolitan by Father Velimirovitch. In the Orthodox Cathedral, which was put at their disposal, Bishop Weller confirmed an American lady. They also celebrated the Holy Communion, a number of Serbian clergy remaining through the service. The synod accepted the invitation to take part in the World Conference.

They arrived in Rome on May 10th, where Archbishop Cerretti arranged a special audience for them with the Pope; but the Pope has not felt able to appoint representatives, considering submission to the Church of Rome as the only possibility of Reunion. The deputation expressed their regret at this decision, but are continuing on their journey to invite the other Churches

of Europe in Switzerland, France, Belgium, Holland, Denmark, Norway, and Sweden. Two of them are going to Alexandria, Jerusalem, and Antioch.

Whatever may be the decision of individual Churches, the invitation will have been presented to all the Churches which find the motive and bond of visible unity in the Life of God Incarnate.

CONSECRATION OF TRINITY CHURCH, NEW CASTLE, PA.

ON MEMORIAL DAY, Bishop Israel consecrated Trinity Church, New Castle, Pa. (Rev. Bruce V. Reddish, rector), being assisted by the Ven. Edward J. Owen, who acted as chaplain, and at the Holy Eucharist by the rector and the Rev. Harry L. Taylor, Ph.D.

The wardens presented the instrument of

A side altar was recently installed in memory of one of the parish's faithful children and a number of other handsome memorials have been added to the already elegant furnishings of the church.

The Rev. Bruce V. Reddish has been in charge for three years and a half.

On the afternoon of Memorial Day Bishop



CONSECRATION OF TRINITY CHURCH, NEW CASTLE, PA.

donation, requesting the Bishop to consecrate the church. Received at the altar rail by the rector, it was in turn presented by him to the Bishop. After the short prayers the sentence of consecration read by the chaplain was also laid upon the altar by the Bishop. The Holy Eucharist followed, and the service closed with a solemn *Te Deum* after the blessing.

Other clergy present were the Rev. Messrs. R. G. Roscamp, W. J. Williams, G. D. Griffiths, William A. Pond, John T. Ogburn, and Joseph Wilson Sutton, the latter being the preacher. Several others of the clergy were prevented from coming by engagements connected with Memorial Day elsewhere.

Trinity Church, one of the most beautiful in the diocese, is of limestone in gothic style and will seat about five hundred people. It was erected during the rectorship of the Rev. Charles W. Tyler, and opened for worship on the First Sunday after Trinity, 1902. The cost was \$56,500, a considerable part of which was secured by bonds on the building.

Last Lent a campaign was started to pay off the bonded debt at Easter as a thank-offering for victory and peace. The people were asked to give Liberty bonds, if possible, and the offering amounted to \$7,000, which more than cleared the debt.

Israel spoke at the public exercises, and his address was received with great enthusiasm by the large audience present.

RESIGNATION OF DEAN BARR

THE REV. DR. WILLIAM ALEXANDER BARR, for ten years Dean of Christ Church Cathedral, New Orleans, La., has on account of ill health been compelled to resign, and to retire from the active ministry. He will make his home in Asheville, N. C., where he has been for some months. He was given indefinite leave of absence by the vestry and chapter of the Cathedral, but finding improvement so uncertain has tendered his resignation. During his incumbency the debt which had been on the church for many years since its building, was wiped out and the building consecrated.

RETURN OF DR. JOHN W. WOOD

DR. JOHN W. WOOD, foreign secretary of the Board of Missions, has found it impossible to stop at Honolulu for any length of time because of the difficulty in securing passage from Honolulu to San Francisco. He will therefore continue on the same ship that takes him from Yokohama to Honolulu, arriving in San Francisco on June 20th.

He is expected at the Church Missions House about the 1st of July.

THE CHURCH AMONG ITALIANS

NOT ALL of us are acquainted with what this Church is doing among Italians, although twenty-five Italian priests are bringing thousands of their countrymen into the Church's fold.

No mission is harder than that of the Italian priest. He meets unfailingly the opposition of the Roman priest, who, though he may often neglect the flock, yet grows at once zealous if other shepherds come to the help of the sheep going astray. The indifference of the Church is often the only reward of the faithful Italian priest. There are some who deem it unwise to invade what they think an exclusive field of the papal Church. There are others whose vision is narrow and who think the incomplete message of an old-fashioned and outgrown Puritanism should satisfy the needs of highly mystical and aesthetic souls like those of the Latin race. The Italian missionary works hard to teach his people that the Episcopal Church is a true branch of the One Catholic and Apostolic Church which roots deeply in the Heart of Christ; yet the title-page of the Prayer Book and the attitude of the daily newspapers embarrass him more than most people know.

Yet, amidst opposition from without and difficulties from within, there are Italian pastors who are willingly and gladly sacrificing themselves for the spiritual and moral welfare of their people. Here is a partial account of one year's activities of one of them, the Rev. F. C. Capozzi, of Wind Gap, diocese of Bethlehem, Pa. This priest thinks that those unnumbered Italians who dwell in small country towns and villages are in greater need of assistance than are those who crowd the large centers. He has, accordingly, set himself to minister to his people scattered throughout what is known as the Slate Belt. About 225 baptized persons are under his care. Scattered over an area of nearly twenty miles, they are kept in close touch with their priest through frequent visiting. As a result, those who live near the church come, more or less regularly, to the services; others come occasionally, that is, in the chief holidays; they all bring their children to the church for the Sacraments.

From May 1918 to May 1919, thirty-seven children have been baptized, of whom nine were from Wind Gap, nine from West Bangor, six from Pen Argyl, four from Roseto, four from Belfast, two from Nazareth, one from Stockertown, one from Easton, one from Buskill Center. During the same period nineteen children were confirmed and made their first Communion, three marriages were celebrated, ten burials held. During the Spanish influenza the prayers of the Church were read over nearly seventy-five sick persons, and the Blessed Sacrament was administered to a dozen of them. Poverty is always present among these people; the pastor, who is himself poor, must often come to the help of children who cannot attend the Sunday school for lack of clothes and shoes.

St. Mary's Mission is prosperous also financially. Last year the Italians, besides paying for all the current expenses, amounting to \$175, gave the pastor about \$120 of voluntary offerings. They also met their general and diocesan apportionments, answered the War-Fund appeal, contributed to the Red Cross, the New York Bible and Common Prayer Book Society, bought War Savings Stamps, etc. The Italian women of St. Mary's, grateful to God for what has been done to themselves,

have recently organized a branch of the Woman's Auxiliary.

There are several pressing needs in this Italian field. There should be a deaconess or parish visitor, a rector's small private fund to help the needy, and an automobile to reach the widely scattered flock more quickly. Yet the pastor has not been urging any request, confident that the diocese will slowly realize its obligations to pastor and flock.

ORIGIN OF DEAF-MUTE MISSIONS

THE OLDEST Bible class for deaf mutes in the United States was established in Baltimore, Md., in 1859. It was the precursor of the present great chain of missions to the deaf which stretches from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico. From a small beginning of nine members, only one of whom is now living, this tiny seed, planted by the Rev. Thomas Gallaudet, D.D., the great apostle to the deaf, has given birth to a great harvest of souls shepherded by pastors of their own, in churches and chapels of their own, and receiving the Word of God in their own silent language. This original creation of deaf mute work still meets Sunday after Sunday in Grace and St. Peter's Church, Baltimore, under the leadership of the Rev. Oliver J. Whildin, Maryland diocesan missionary to deaf mutes and secretary-treasurer of the Society for the Promotion of Church Work among the Deaf in the Province of Washington.

OPENING OF ST. PAUL'S CHURCH, KEY WEST

ST. PAUL'S CHURCH, Key West, Florida (Rev. C. R. D. Crittenton, rector), was opened for divine services on June 8th, Whitsunday.

The new church, known architecturally as Spanish Gothic, is complete in all ecclesiastical details. The material is white concrete, reinforced by trusses of steel. The roof is finished in Mission style, and covered with red asbestos tiles. Cruciform in shape, the church has a deep, commodious chancel and sanctuary, with an ambulatory back of the latter. The altar is in the east, or as near the east as the direction of the streets will allow. An attractive cloister extends from the south side at the lady chapel to the smaller tower. At the west, between the main doors, is a beautiful baptistry supported by massive columns. The traditions of Apostolic Christianity are maintained in altar, chancel, and nave.

The beautiful chime of bells in the great tower, is restored from the previous building, one bell being recast and tuned. Several memorials have been offered. The altar guild assures the parish of a white marble high altar and possibly a side altar in the chapel. A fine pipe organ is expected to fill the large organ chamber, and many memorial windows will be installed.

The inadequate furnishings from the parish hall are in temporary use, to expedite entry into the new church, which is very roomy and cool and accommodates about seven hundred people.

This parish was organized in 1832. Its first building was blown down in 1846; the second, destroyed by the great fire of 1886; and the third, blown down in the hurricane of 1909.

The present church was started in 1914, and for some years stood uncompleted, while services were held in the parish hall. The first Church service was held in Key West on Christmas Day, 1832, and on Christmas Day, 1917, the present rector held his first service in St. Paul's Church.

CHURCH BUILDING

RECENT ASSISTANCE promised by the American Church Building Fund Commission includes loans of \$34,700, a grant of \$600, and gifts amounting to \$7,486. The Commission believes these figures indicate an advance in the material well-being of the Church.

HUMILITY IN JAPANESE CHRISTIANS

THE FIFTEEN or twenty communicants of our Church in the little town of Tsuruga, Japan, make up in zeal what they lack in numbers. When the miserable building in which they worshipped became a menace, they begged that they might be allowed to use in repairs a part of the rent provided so that they could worship in a church, weak and tumble-down as it was, rather than in a rented house or store building. The poor naked bones of the church were covered with straw matting, and the people shivered through the winter.

In the spring work was begun on a new building. This was of course, built by the mission, but the people did all they could to help. Most wonderful of all, they themselves brought on a cart the extra seats borrowed from the chapel of our Presbyterian friends, rather than hire men to do it. Any one who knows Japanese officialdom will realize what it means when the head of the Tsuruga Customs Office, the superintendent of the local Singer Sewing Machine Agency, and a post office official pulled an ordinary Japanese cart, loaded with benches, through the streets of the town. It is not stretching the matter at all to say that nothing but the grace of God would ever make them do it.

PHILIPPINE CHANGES IN TWENTY YEARS

ON HIS recent visit to the Philippine Islands, Dr. John W. Wood, the Foreign Secretary of the Board of Missions, was struck by the contrast between the Manila of 1918 and the Manila of 1898. On every side one sees signs of the remarkable work done during the American administration. There are schools of all grades and all kinds, from the primary schools with which the city is dotted to the school of arts and trades where seven or eight hundred young men are being trained in carpentry, blacksmithing, automobile repairing, cabinet making, building, and numerous other occupations. From being a hotbed of diseases such as smallpox and yellow fever, Manila has become one of the healthiest cities in the Orient. St. Luke's Hospital, Manila, has grown steadily until the thirty beds of the original institution have become almost one hundred.

REV. E. V. SHAYLER ACCEPTS ELECTION

A TELEGRAM states that the Rev. Ernest V. Shayler, rector of St. Mark's Church, Seattle, has accepted election as Bishop of Nebraska, subject to the action of bishops and standing committees.

In the brief information printed recently in THE LIVING CHURCH concerning the Bishop-elect, it was stated that Mr. Shayler was a native of Ohio. We now learn that this is an error. Mr. Shayler was born in the village of North Morton, Berkshire, in the diocese of Oxford, England, but came as a young boy with his parents to this country, where they settled in Ohio, and where the present Bishop-elect was educated

and ordained, and where he held his first parish.

The Bishop-elect visited Nebraska for three days at the month's end. He preached on June 1st in Trinity Cathedral, and in the evening at the consecration of St. Paul's Church, Council Bluffs, Iowa, just across the river from Omaha.

MEMORIALS AND GIFTS

CHRIST CHURCH, Rochester, N. Y. (Rev. David L. Ferris, rector), has raised \$1,000 to rebuild the organ. Work will begin at once and be finished this summer.

THROUGH THE generosity of Mrs. George F. Plimpton an oak floor has been laid in the Church of the Ascension, Buffalo, N. Y. (Rev. Charles D. Broughton, rector).

TRINITY CHURCH, Seneca Falls, N. Y., has been presented with a solid silver ciborium by Mr. T. W. Bailey in memory of his wife, for many years a faithful and devout communicant.

IN THE LIVING CHURCH of June 7th appeared a notice of the bequest from Darius Miller, a merchant of New Britain, Conn., of \$25,000 to the building fund of St. Mark's Church. This should be corrected to read that Mr. Darius Miller made a bequest to St. Mark's of \$100,000 "to be applied for the uses and purposes of said Church." The words in quotation marks are taken directly from the will.

THE PEOPLE of St. John's Church, Ashton, R. I., are rejoicing in the possession of a new Austin organ given by friends of the parish in commemoration of good work done there in the fifty years since the church was consecrated and under the twenty-five years' rectorship of the Rev. William Pressey. There was a dedicatory service on the Sunday after Ascension with special music by the choir and voluntaries on the organ that showed its scope and power.

AN ALTAR and reredos of Botticino marble and Caen stone, a memorial to the late Judge Charles Andrews, former chief justice of the Court of Appeals, warden of the parish, and chancellor of the diocese; and a marble and Caen stone baptistry, a memorial to the late William D. Dunning, junior warden and member of the Standing Committee, have been erected in St. Paul's Church, Syracuse, N. Y., and were recently blessed by the rector, the Rev. Dr. Henry Harrison Hadley.

A BRONZE MEMORIAL tablet was dedicated in Emmanuel Church, Elmira, N. Y. (Rev. L. E. Ward, rector), on Trinity Sunday, bearing this inscription:

"To the memory of
HARRY B. BENTLEY,

1st Lieut., Co. M., 108th Infantry, who was killed in action in the battle of the Hindenburg Line, S. of Vendhuile, France, Feb. 29, 1918, at the age of 32."

The tablet was given by his mother, and is the work of the Doyle Memorial Co. of Philadelphia. A silk flag with oak staff and brass eagle was given by the children of the Church school.

ALBANY

R. H. NELSON, D.D., Bishop

Brotherhood—A Memorial Service—Archdeaconry of Troy—Churchman's League—Clericus—Twenty-five Years at St. Ann's.

OVER ONE HUNDRED representatives of the diocesan assembly of the Brotherhood met in St. John's parish house, Cohoes, N. Y. (Rev. E. J. Hopper, rector), on May 26th. The speakers were Ensign Lawrence Choate,

U. S. N., Edmund J. Walenta, Jr., an army and navy field secretary of the Brotherhood, and the Ven. Roelif H. Brooks. A number of the clergy beside Archdeacon Brooks and the rector were also present. Ensign Choate spoke on Brotherhood work in the Navy, while Mr. Walenta spoke of the Brotherhood in the Army. Archdeacon Brooke spoke on the relation of the war to the character of the soldiers. At the business meeting, reports were given by the different chapters. The next meeting, on August 2nd with St. Luke's Chapter, Mechanicville, will be in the nature of an outing.

A MEMORIAL SERVICE was held in All Saints' Church, Hoosick (Rev. Edward Dudley Tibbits, D.D., rector), Sunday afternoon, June 1st, in honor of the Hoosac School alumni who gave their lives in the service of the great war and of Dr. Ira Condict Whitehead, Jr., who was school physician from 1912 to 1918. Those commemorated were Malcolm Gifford, Jr., killed in action November 8, 1917; Manley Stark Smith who died in an army hospital, February 12, 1918; Charles Kenneth Clemishaw, who died of pneumonia in New York City, March 25, 1918; Richard Alexander Hewat, Jr., killed in action, August 12, 1918; Allan Wardner Harrington, Jr., who died of pneumonia at Key West, Fla., October 18, 1918; John Howell Westcott, Jr., killed in action September 29, 1918; Francis Yvonnet Van Schoonhoven, killed in action sometime on October 26th or 27th, last. The rector was assisted in the service by the clergy of Hoosac School.

THE ARCHDEACONRY OF TROY met in St. Luke's Church, Cambridge (Rev. Alaric James Drew, rector), on June 2nd and 3rd. After evening prayer on Monday evening, missionary addresses were given by the Rev. R. A. Forde and the Rev. C. R. Quinn. A feature of this service was the use of the New Hymnal, copies for the entire choir and congregation having recently been purchased by the vestry of St. Luke's Church. Holy Communion was administered Tuesday by Archdeacon Purdy assisted by the rector. Little business of importance was transacted, but a communication from Bishop Nelson, asking for expression of opinion regarding the election of a Suffragan Bishop for the rural parts of the diocese, provoked a lively discussion. After prayers for missions the members of the archdeaconry were taken in automobiles to visit local points of interest, including a new hospital. The archdeaconry reassembled in the afternoon to listen to an essay by the Rev. Edgar A. Enos, D.D., entitled Missionary Work in the Primitive Church. The weather being unusually warm, the archdeaconry adjourned to the shady lawn of the adjoining rectory for informal discussion. The place of the autumn meeting will be announced later by the Archdeacon.

THE CHURCHMAN'S LEAGUE of Troy and vicinity met with the men's guild of St. Luke's Church, Troy, on June 5th at 8:00 o'clock. The parish being without a rector, at the present time, prayers were said by the lay reader in charge, Mr. Joseph H. Reynolds. The speaker of the evening, Col. C. G. Mettler, Commandant of the United States Government Arsenal at Watervliet, introduced by Mr. Charles L. Forde in the absence of the president, told in vivid and graphic manner of the efforts made at Watervliet along lines which he called "human engineering". At the business meeting immediately after the address, it was found that Christ Church, Troy, had the largest delegation present. An invitation extended by St. John's Church, Cohoes, to hold the October meeting in Cohoes was accepted.

Resolutions were adopted on motion of the Rev. George Carleton Wadsworth, regretting the removal of three of the clergy.

THE CLERICUS of Albany and Troy met in St. John's rectory, Cohoes (Rev. Ernest J. Hopper, rector), on June 12th. The essayist not having arrived, the Rev. Dr. Nickerson, rector of Trinity Church, Troy, asked for informal discussion of the Boy Scout Movement, and the Rev. John Johnson told of his interesting association with the movement in a former parish. An hour later, the Rev. Paul Herbert Birdsall, essayist for the day, having arrived, the clericus listened to a carefully prepared dissertation on Dominant Tendencies in the Church and their Remedy. The essay provoked such lively discussion that they felt amply repaid for awaiting the writer, who had unavoidably missed his train at Albany. The next meeting will be held at the residence of the Rev. George Carleton Wadsworth, Troy, and the essayist will be the Ven. Roelif H. Brooks.

GREAT PROGRESS is reported by the Rev. John Johnson, priest in charge of the Church of the Messiah, Rensselaer. The old rectory has been thoroughly repaired, the interior redecorated, and a new furnace, electric lights, and modern plumbing have been installed. Already over \$800 has been raised toward the nearly \$1,400 cost. This is the first time in many years that the building has been occupied as a rectory, it having been rented while the priest in charge lived in an apartment. Shortly after the Rev. and Mrs. Johnson moved in, they received a call from the Woman's Auxiliary. A bountiful supper was served by the visitors after which the family was presented with an electric lamp. Among recent gifts to the church were a silver bread box, the gift of Mrs. James Dolan in memory of her son, James Dolan; a pair of cut-glass and silver cruets, the gift of Mrs. Otis Bussey in memory of her son George; a chalice veil, the gift of Miss Bertha Meisner; and a silk burse, the gift of St. Monica's Guild.

WHITSUN-WEEK was marked by special observances at St. Ann's Church, Amsterdam (Rev. Edward T. Carroll, D.D., rector), in honor of the completion of twenty-five years of the present rectorship, the longest in the history of the parish, which is the oldest in the diocese. On Whitsunday there were two celebrations, followed by a festival service for the Church school in the evening. On Tuesday evening a social gathering and supper taxed the capacity of the large hall of the Pythian Temple, and at the close the rector received a substantial gift from the whole parish. In his response he referred to the possibility of a new parish house and the readjusting of the financial plan so as to do away with rented pews. On Thursday the parish choir augmented by soloists and local singers gave a musical service of which the chief number was Barnby's "Rebekah". During the quarter century the rector has officiated at 1,086 baptisms, 371 marriages, and 670 burials, and has presented 896 persons for confirmation.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bishop
EDWIN WARREN SAPHORE, Suffr. Bp.
EDWARD THOMAS DEMBY, Suff. Bp.

Sewanee Endowment Endorsed

AT THE recent council the plan to raise an endowment of \$1,000,000 for the University of the South was unanimously endorsed. The field secretary is at work in the diocese and plans are being made to raise the diocesan quota.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Interchurch Conference—A Memorial Fund— Arria Huntington Foundation

A CONFERENCE upon the Interchurch World Movement, which plans a general survey to show the weaknesses and strength of the various religious bodies, at the Hotel Utica, June 5th and 6th, was addressed by the Rev. Dr. Lyman P. Powell on the religious education and educational institution surveys to be made. Dr. Powell pointed out the need of properly preparing ministers and missionaries for this work. A state survey council organized of clergymen and laymen from each society will cooperate with the supervisor of the movement. The Rev. Dr. Powell spoke at the second session on the devotional topic, The Significance to the Church of the Self-Examination Involved in the Surveys.

THE SECOND confirmation class of the year was presented in Grace Church, Waverly, on June 4th, by the Rev. A. T. Doughty, priest in charge. Grace Church has liquidated its debt of \$1,300 occasioned by recent improvements.

FOUR NEW branches of the Woman's Auxiliary have been organized in the fourth district: Canastota, Chittenango, Cleveland, and St. Alban's, Syracuse.

IN RESPONSE to an appeal made at the midnight Eucharist on Christmas Eve by the rector, the Rev. F. S. Eastman, \$2,025 has been contributed by twenty-three families of Grace Church, Carthage, to establish a victory memorial endowment fund. Aggressive Boy Scout work in this parish, with seventy-five boys enrolled, has resulted in the gift to the community of a boys' club house, valued at not less than \$35,000, as a legacy from Mr. W. Branaugh, recently killed in an automobile accident.

BOYS AND GIRLS of Zion Church School, Rome, gave a minstrel performance to raise funds for an opalescent glass star to be electrically lighted at Christmas and Epiphany. Any funds remaining will be turned over to the Ignotus Club for the recreation center. The club is preparing for a field day it which members of the Church school will be entertained.

THE ARRIA HUNTINGTON Foundation of Syracuse has begun a campaign for sustaining members to carry on those philanthropies with which the name of Miss Huntington is identified. It is believed that those who have habitually contributed to the charities in which Miss Huntington was interested will be glad to become sustaining members. The largest contract the foundation has undertaken is the underwriting of the Huntington Club for girls to provide a home where girls may have comfortable quarters at reasonable rates.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Girls' Friendly Society—The Church at Putnam—Value of the Cathedral Plant— Thanksgiving for Soldiers

THE GIRLS' FRIENDLY SENIOR CLUB of New Haven recently held a "blue bird banquet" in Trinity parish house. The tables were decorated with sixty-four blue birds perched on wires running from candlesticks. Each bird held a message of congratulation to Miss Margaret E. Jackson on her 25th anniversary as president of the G. F. S. in Connecticut.

ST. PHILIP'S MISSION, Putnam, will with the addition of the new rectory during the

present year have a complete plant. The remodelling of the gloomy basement of the church into a commodious and attractive guild room has given necessary scope to many parish activities. A brass desk and other altar furnishings have recently been presented.

NOW THAT a Cathedral church has become an accomplished fact it is interesting to note what the gift of historic Christ Church, Hartford, as the Cathedral plant, actually represents. The church with its recently constructed parish house, old parish house, remodelled into an admirable church house for the bishops and executive offices for diocesan use, and the commodious rectory, are worth well on to \$750,000, added to which there is an endowment fund of \$250,000.

A SERVICE of recognition and thanksgiving for the safe return of members who had taken part in the great war was held in St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), on Trinity Sunday. The flags of the Allies and the service flag of the Church were grouped before the altar while choir and congregation sang a verse each of the National Anthems of the United Nations. A celebration of the Holy Communion followed and the rector preached on events of the hour. Eighty-four members of St. Paul's congregation took part in the great struggle. There were no fatalities and all escaped serious injuries.

AN EVER INCREASING number of Church schools throughout the diocese are using the *Christian Nurture Series* of lessons. The diocesan Board of Religious Education stands always ready to prepare the way for their introduction and wherever teachers need aid to understand and develop the courses the board is arranging to send an expert in these lessons into the individual parishes.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop
Church Workers' Conference

ON THURSDAY morning, June 5th, the annual Church Workers' Conference was held at St. Paul's Church, Duluth. Most of the clergy at the diocesan convention remained over, as did many delegates to the Auxiliary. Addresses were given by the Rev. C. E. Tuke, on Practical Purpose in Religious Education, by the Rev. George E. Renison, on The Value of A Young People's Society, and by Mr. W. L. Smithies, on Adult Bible Classes. This annual conference is coming to be a regular event of convention week, and both interest and numbers increase.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
The Church at Westfield

CHURCH attendance at St. John's, Westfield, in the last three months has been larger than in any corresponding period in the history of the parish. At the recent visitation of the Bishop a class of fifteen, with thirteen adults, was presented for confirmation. On August 3rd five years of the rectorate of the Rev. Guy F. Caruthers will be celebrated by an assembly of the Church people of the Archdeaconry in Eberle's Park in Westfield. During this time the membership of the church has increased seventy-five per cent. while the population of the town has remained stationary. The rectory has been redecorated, electric lights will be installed, and cement walks are to be constructed about the rectory.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Deputies May Serve Doubly—Dr. Ainslie at Lexington—Every-Member Canvass

BISHOP BURTON has asked the deputies to General Convention to serve also as deputies to any meeting of our provincial synod which may be held at Detroit.

THE REV. DR. PETER AINSLIE, a Disciples' minister of Baltimore, chairman of the Committee on Round Table Conferences for the World Conference on Faith and Order, addressed a mass meeting in the Cathedral on Sunday afternoon, June 1st. On Monday a conference on Church Union was conducted by Dr. Ainslie with the ministers and representative laymen in the morning; and with leading representative women of the various communions in the afternoon.

AN EVERY-MEMBER canvass at Christ Church Cathedral, Lexington, recently secured an increase of 139 subscribing members, representing a total increase of \$3,719.99 annually for Church support and \$604.04 for missions. The campaign committee, after careful study, suggested to each member of the congregation the amount he ought to give. This, together with the request that the matter be lifted to the plane of the Spirit through prayer, seeking to know the will of God concerning each, resulted in the splendid achievement attained. "Ought to give" was translated into the "will to give".

THE REV. J. J. CLOPTON, appointed General Missionary by Bishop Burton on May 1st, has made an exhaustive survey of his field, and reports prospects promising for the future.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
A Correction in Statement

A CORRESPONDENT writes to criticise the language of an account of the celebration of the tenth anniversary of the present rectorship of St. Paul's, Brooklyn, printed in THE LIVING CHURCH of June 7th, where it is stated that "previous to his rectorship attempts had been made to establish the parish on Catholic lines, but the efforts were mainly in the direction of ritual without definite teaching, and, the parish having lost its vitality, arrangements had been made to close the church, which was heavily in debt and entirely out of repair." This is an unhappy expression which should not have appeared in these columns, and which reflected improperly and inaccurately upon the preceding rectorship. The Rev. Warner E. L. Ward became rector of the parish in Holy Week 1903. In less than a month, states our present correspondent, he had the vestry room at the north of the chancel converted into a lady chapel; the daily Eucharist was instituted, likewise two celebrations on each Sunday. Confession was heard from the beginning of his rectorate; this was not an innovation even at that time, as the former rector, the Rev. Richard Pope, had the same practice. A chapter of the Confraternity of the Blessed Sacrament was instituted, the members of which made their corporate Communion once each month. At the time this chapter was one of the largest in the Church. Other details as well are cited to show that the Catholic progress of the parish long antedated the past ten years. The parish was in a low financial state when Father Ward's rectorship began, and was at least no worse when it ended. Among Father Ward's last words were: "The Episcopal Church is right. Ritual is beautiful, but THE MESSAGE, that is the important thing: Baptism, Confirma-

tion, the Holy Communion." "He passed into his Father's Presence," writes our correspondent, "like a victorious soldier, with his voice ringing out with all its former strength, happy in his blessed memories and confident that he had made no mistake in answering the call to the priesthood."

This statement is very gladly made out of justice to the predecessors of the present rector. We recognize that no reflection upon his predecessors was intended by the correspondent who sent the news item referred to, but a praiseworthy desire to bear testimony to the great progress made within the past ten years, and particularly the material growth of the parish, led to an exaggeration that should be corrected in the interest of accuracy and fairness.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop
Pensions for the Oldest Clergy

THE DIOCESAN committee on the Church Pension Fund, through the Rev. Mr. Tucker, has been in communication with the New York office asking for an estimate of the amount necessary to give the regular pension protection to the clergy who retired prior to March 1, 1917, and under the assessment regulations are not entitled to pensions.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LER. HARRIS, D.D., Bp. Coadj.
Veterans at the Cathedral

ON DECORATION DAY Bishop Harris gave the oration at Marquette to the veterans of the last three American wars. Immediately afterwards, in the Cathedral guild hall, three hundred soldiers and friends sat down to a dinner served by the Woman's Relief Corps. Mayor Harlow Clarke made a welcome home speech to the men in khaki and the Ven. A. J. Wilder urged that the returned soldier carry into the nation's political life the same unselfish ideal he had held high in trench and field.

NEBRASKA

Bishop Wise Visits

THE BISHOP OF KANSAS made episcopal visitations in Lincoln, Omaha, and Blair during the first week in June.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.
An Aged Confirmand

THE OLDEST candidate ever confirmed by the Bishop of New Mexico was in a class presented by the Rev. Hunter Lewis at St. James' Church, Mesilla Park, on June 1st. "Grandpa" Newberry was born in Scott county, Virginia, ninety-three years ago.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop
Clericus Organized

ON TUESDAY, June 10th, a number of the clergy of the convocation of Charlotte met in Salisbury, and formed a clericus. It was decided to meet twice a year, once in the summer and once just before Lent. The Rev. M. H. Milne was elected secretary. The subject at this first meeting was the proposed Concordat with the Congregationalists.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

A Visiting Choir—Bishop Keator on World Responsibilities

ON THE evening of Ascension Day, at St. Michael's Chapel of St. Mark's parish, Seattle (Rev. E. V. Shayler, rector), the choir of Bethany Presbyterian Church sang the cantata, *Christ the Victor*, by Dudley Buck. This is the second time the Bethany choir has sung for St. Michael's, having sung Dubois' *Seven Last Words* on Good Friday evening. The organist and choir director is a devout communicant of the parish.

ON ROGATION SUNDAY a great service was held in Trinity Church, Seattle (Rev. W. H. Bliss, rector), in celebration of "Empire Day". It was attended by the members of the British-American Relief Association and other British Societies. The church was full and the service deeply impressive. The Bishop of Olympia in his sermon said:

"One has recently written—and I believe truly—that the only safety for the world, the only way out of its bitter rivalries, the cure for its hostilities and perhaps the prevention of the total failure of our civilization, lies in democratizing the whole world. At best it will be a long, slow process and America and Britain are well equipped to lead the way.

"For, to start with, they both hold in common the same conception of what democracy really means and the same ideals regarding its great worth. They stand before the world equal in their love of liberty and of political freedom, equal in their devotion to the spirit of true democracy and in their desire for the spread of that spirit throughout the world.

"Hitherto America has had little to do with the spread of democratic influences in other countries than her own. There is doubtless a real truth in the saying that through these years of her self-development America has been, as it were, a laboratory set apart in which to work out a great experiment in self-government. But what may have been can no longer be. Out of the very welter of war America, whether she willed or not, has had to see a vision of world responsibility and has heard the challenge calling her to take her place and bear her part in the discharge of that responsibility.

"For my own part I cannot regard those who are now trying to put this nation back into her old traditional isolation, so far as the rest of the world is concerned, as only reactionaries—men who take counsel of their fear rather than of the courage which recent experience has inspired; and of that God-given faith which should make us ready to follow when He is pointing the way, even although we may not know whither, precisely, it leads.

"Through the darkness of the night in which the war involved the world we believed and we had the right to believe that the night would pass and a new day should break over a new world. The new day is at hand and we must needs go forth to meet its duties and responsibilities."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Successful Canvass at Wilkinsburg

IMMEDIATELY after the eleven o'clock celebration on Whitsunday, forty-two men of St. Stephen's parish, Wilkinsburg, dined in the parish house prior to going out on an every-member canvass. Returns at the close of the day showed the most successful campaign in the history of the parish. The

totals for current expenses and missions registered a new mark, and the number of individual contributors proved to be the highest ever. The rector, the Rev. William Porkess, had conducted three weekly conferences on Friday evenings; preached two special sermons on Sunday mornings, and mailed a letter and financial statement to each parishioner. A good deal of information has been tabulated for the rector's use, and the spirit of the parish has been remarkably awakened.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Diocesan Choir Guild—Large Confirmation Class in Small Church—Anniversary at Lonsdale

THE FOURTH FESTIVAL of the diocesan choir guild was held this year in two sections, both in All Saints' Memorial Church, Providence, one on June 3rd, and the other on June 5th, the hottest June days Providence has known. There was a good attendance and the music was splendidly sung. There was a scarcity of boy choirs. Most of the choirs in the diocese are mixed.

THE YEAR'S LARGEST class for Confirmation was presented to the Bishop at St.

Luke's Church, Pawtucket, on the Sunday after Ascension by the rector, the Rev. A. J. Watson. It numbered 111, and was largely the result of a mission and of classes in personal religion he had conducted during the preceding five weeks. St. Luke's chapel is a small affair, hardly large enough to seat the Confirmation class. A new church is greatly needed. There is a fund of \$2,000 on hand to build one, and efforts are being made to increase it. The parishioners are almost wholly English mill operatives.

ON WHITSUNDAY, Christ Church, Lonsdale, celebrated its eighty-fifth anniversary and the nineteen years' rectorship of the Rev. A. M. Hilliker. The rector gave an historical discourse at the morning service. For evensong the choir of St. John's, Ashton, joined with that of Christ Church, making a chorus of sixty voices and rendered most of the choir festival music. Addresses were made by the Rev. R. A. Seilhamer, rector of St. Paul's, Pawtucket, the mother church of Christ Church, and by the Rev. Wm. Pressey, rector of St. John's, Ashton, its daughter church.

A PARISH RECEPTION given on the evening of Monday in Whitsun-Week to the new rector of St. Stephen's, Providence, the Rev.



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F. S. Penfold, D.D., and Mrs. Penfold, in the parish house, was largely attended and a happy affair for rector and people.

RECENT GIFTS have cleared all the indebtedness on the Church of the Holy Trinity, Providence (Rev. Raymond Adams, rector), and the people are joyfully looking to its consecration by the Bishop on the morning of St. Peter's Day.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

The Bishop in Idaho

BISHOP PAGE left Spokane for Boise on May 29th to be present at the commencement of St. Margaret's Hall, and to make visitations in Southern Idaho. On June 3rd he returned to Walla Walla for the commencement of St. Paul's School and for the celebration at Whitman College of twenty-five years of service on the part of President Penrose.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

New Church at Jacksonville—Old Cornerstone Opened

GROUND WAS broken on June 3rd for the new Trinity Church, Jacksonville, which is to replace the edifice destroyed by fire last year. Pridmore of Chicago is the architect. The plan calls for a building to cost about \$50,000, of which all but \$12,000 has been subscribed. When the old foundation was torn down the workmen found the cornerstone which was laid in 1832 and inside the stone they found the tin box in which a number of interesting papers and books were placed 85 years ago. The box is of heavy tin covered with sheet lead. Enclosed in it was a copy of *Sword's Pocket Almanac*, *Churchman's Calendar and Ecclesiastical Register* for 1832. This little book was published in New York. There was also a copy of the *Illinois Patriot* and of the *Episcopal Recorder* published in Philadelphia, a number of other papers, and a copy of the Prayer Book.

The cornerstone was laid on June 9, 1832, with imposing ceremonies, the Rt. Rev. Benjamin Bosworth Smith, Bishop of Kentucky, officiating.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. BLISS, D.D., Bp. Coadj.

Woman's Auxiliary—Increase of Clerical Stipends—Death of Centenarian Churchwoman

A SUCCESSFUL annual meeting of the diocesan Woman's Auxiliary was held at St. Stephen's, Middlebury, May 20th and 21st. The rector, the Rev. E. B. Holmes, was unfortunately quarantined on account of mumps, but the parochial entertainment and arrangements were good. Several of the clergy were present with the Bishop Coadjutor, who preached at the opening service. Bishop Hall was detained in Burlington by a convention of the League to Enforce Peace, at which addresses were made by Mr. Taft, the President of Harvard, and others. The speakers to the Auxiliary from outside the diocese were the Rev. Thomas Burgess and Mrs. Biller. Miss Constance Wheeler of Burlington, who has been president for twelve years, announced that she must decline reelection in 1920.

A MEETING of the Committee of twenty, ten laymen, five women, and five clergymen—appointed by the Bishop in accordance with a vote of the diocesan Convention in February, to raise an endowment fund of \$50,000 for the increase of clerical stipends, was held recently. This plan had been de-

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Transient orders, \$1.00 per hundred copies delivered.

Hymns and Psalter from June 22nd during July and August are as follows:

DATE OF LEAFLET	HYMNS	PSALTER
June 22—1st Sunday after Trinity	388, 474, 12, 386	22nd Evening
" 29 {S. Peter's Day		
{2nd Sun. aft. Trinity }	179, 580, 11, 176	29th Evening
July 6—3rd Sunday after Trinity	311, 200, 196, 516	16th Sel., Ps. 118
" 13—4th " " "	489, 485, 15, 465	19th Sel., Ps. 147
" 20—5th " " "	462, 470, 466, 452	20th Evening
" 27—6th " " "	458, 450, 18, 395	27th Evening
Aug. 3—7th " " "	396, 481, 261, 22	3rd Evening
" 10—8th " " "	402, 404, 423, 403	10th Evening
" 17—9th " " "	316, 599, 23, 408	17th Evening
" 24 {S. Bartholomew's Day }		
{10th Sun. aft. Trinity }	507, 505, 19, 509	24th Evening
" 31—11th " " "	506, 503, 580, 582	Last Evening

September arrangement will be published later.

For Fourth of July

Arrange a Patriotic Service, using our Special Leaflet No. 90:

No. 90. FOURTH OF JULY SERVICE FOR MORNING PRAYER. Form set forth by General Convention of 1785 and ordered to "be used in this Church on the Fourth of July forever". Printed in national colors with American flag on cover. Price, \$2.50 per hundred. Postage additional.

(The Fourth of July falls on Friday.)

For Sunday Evening, July 6th

Use the regular EVENING PRAYER LEAFLET for that date containing patriotic hymns as shown above.

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MILWAUKEE, WIS.

cided on before the Nation-wide Campaign was launched, and for the present at any rate the diocese will confine its effort to the relief of its own pressing necessities. A careful statement of actual facts concerning the supply and support of the clergy had been prepared by the Bishop Coadjutor, and is printed for the use of the committee.

AN AGED communicant of the Church, Mrs. Mary Ann Gibson, died recently at Hyde Park. She was born in Ireland 103 years ago. The Rev. E. S. Stone from Swanton officiated at the funeral, for which the Congregational church in the village was loaned. Among the mourners who walked to the cemetery was a daughter of eighty years.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Churchman's League—Garden Party for the House of Mercy—Bishop Harding at Howard University—The Cathedral at Night

ABOUT SEVENTY-FIVE members and guests of the Churchman's League visited the Cathedral on Memorial Day, and were addressed by Bishop and Dean in St. Alban's guild hall. They were then taken into the recently completed sanctuary, and later had tea at the Bishop's House.

AT THE garden party on the Cathedral Close May 13th for the House of Mercy over \$1,700 was cleared, the largest sum ever raised at this annual fête, and greatly needed to meet the increased living expenses in Washington. Deaconess Yoe on June 1st completed her eighteenth year in charge of the House of Mercy.

OVER A HUNDRED young negro men and women were graduated at the fiftieth commencement of Howard University on the University campus June 4th. Addresses were made by Bishop Harding, and by the Hon. Franklin K. Lane, Secretary of the Interior, whose department has jurisdiction over the university. Ground will be broken in a few days for a new building for the school of theology.

ONE OF the most interesting services of the year is the general confirmation held late in May, when candidates unable to be presented at their own churches are brought to the Cathedral. On Thursday, May 28th, eleven of the clergy presented twenty-seven candidates. Among them were a Japanese, eight negroes, and two deaf mutes.

ASCENSION DAY is closely associated with the Cathedral in the minds of Washington Church people, for on that day for many years they have come to Mount St. Alban to witness the blessing of some new building, or of some object to be used in the work. This year the open-air evensong was omitted, but the other Cathedral services were held as usual. At the festival celebration of the Holy Communion, the Bishop was the preacher. The open-air services around the Peace Cross began on Junst 1st, with a baccalaureate service for George Washington University.

EVERY EVENING, since the Victory Loan celebration, flood lights from seven large searchlights have been thrown for several hours on the apse of the Cathedral, which stands out against the darkness in amazing beauty, and is seen from many parts of the city. The Indiana limestone of the building shows a warm cream hue under the lights and the sight of the buttresses and pinnacles, so sharply contrasted in style with the other great buildings in Washington, has drawn many people who spend the hot evenings motoring around the city, out in this direction.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Debt Paid—Woman's Auxiliary—Little Helpers

THROUGH an every-member canvass in St. Luke's Church, Buffalo (Rev. John L. Short, rector), a mortgage which has existed for over thirty years is to be wiped out. It is planned to burn the mortgage on St. Luke's Day, October 18th.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary was held in St. Luke's Church, Brockport, on June 4th and 5th, when delegates to the Triennial were elected and the Rev. Francis White made three addresses, laying stress on the need of more propaganda through the Church papers, making more of the weekly meetings "by a cup of tea and best clothes" so that other women would know that the missions of the Church must mean something worth while. He said that the Woman's Auxiliary should be the Red Cross to the Army of the Church. All departments reported excellent conditions, especially the box-work and mission study classes. Bishop Brent on Thursday spoke on the Nation-wide Campaign, and his former work in the Philippines. The afternoon offering of \$50 was given to the Bishop, to be used at his discretion for missions, as a thankoffering for his safe return.

THE LITTLE HELPERS of the Buffalo district had their annual meeting at St. Clement's Church, Buffalo, Saturday afternoon, June 7th, when the children presented offerings amounting to nearly \$200. A special feature for the children was the presence in the chancel of six of the city clergy. Miss Florie Hart after the service spoke to the children in the parish house and presented each with a package of pansy seeds and marigold seeds, telling them they represented "thoughts" or memories of Miss Mary Hart, their founder, and the sunshine (by the marigold) which she always endeavored to bring into other lives. In the thirty years of the Little Helpers' existence nineteen fonts have been placed in the missions of the diocese and some twenty-three outside, besides other contributions to missionary work.

THE ANNUAL meeting of the diocesan Church School Convention, under the direction of the Rev. J. W. D. Cooper, was held in St. Luke's Church, Rochester, May 27th and 28th. Bishop Brent was the speaker on Tuesday evening. Other addresses were made by the Rev. Chas. A. Jessup, D.D., the Rev. David L. Ferris, and the Rev. C. P. Mills. In addition there was a programme dealing with diocesan problems of Church Schools.

BISHOP BRENT has temporarily placed his office in Trinity Parish House, 371 Delaware avenue, Buffalo, and may be addressed accordingly.

CANADA

Debt Paid at Owen Sound—Welcome to Canon Shatford and Dr. Symonds—Synod Meetings—Proposal for Change of Name

Diocese of Huron

REPORTS to the vestry of St. George's Church, Owen Sound are extremely satisfactory. At the signing of the armistice, a member of the congregation, as a thank-offering for victory gave a cheque for \$2,678



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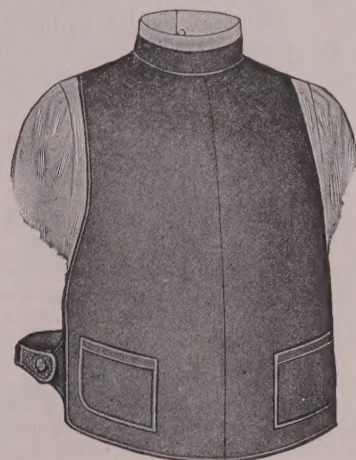
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to pay off the mortgage on the Church property, which is now entirely free from debt.

Diocese of Montreal

THE CLOSING meeting for the season of the Montreal branch of the Woman's Auxiliary was held in the Synod Hall, June 5th. The reception of a missionary, Miss Boory, a young lady who has chosen the far North West of Canada as her field of labor, was an interesting feature of the meeting. Several new branches were reported.

BISHOP FARTHING was so unwell during May that he had to cancel his engagements, and go to Atlantic City for a time, returning home in the beginning of June. He hopes to be able to take all his Confirmations.—AT THE celebration of the centennial of St. Andrew's East, June 28th, 29th, and 30th, the special preacher is Bishop Roper, of Ottawa.—THE VESTRY of St. Thomas' Church, Montreal, has appointed a committee to raise funds for a memorial window in honor of the late Canon Renaud, rector for twenty-six years.—THE WORK of the clerical secretary, Archdeacon Robinson, in interviewing the wardens of the city parishes in Montreal, has been so successful that nearly all the parishes, suburban, and smaller city churches, are increasing the stipends of their clergy in amounts varying from \$100 to \$1,000.—AT THE MAY meeting of the executive committee, Dean Evans presiding, a warm welcome was given to Canon Shatford on his return from overseas. Also to the Rev. Dr. Symonds. The situation as regards the Mission Fund Plan was reported as much more satisfactory. The parish or mission reported in arrears is rapidly becoming the exception.

Diocese of Nova Scotia

BISHOP SWEENEY preached the sermon in All Saints' Cathedral, Halifax, at the session of the diocesan synod. The service included the installation of the Archdeacon of Nova Scotia, and of the Canons. The degree which was to have been conferred on Bishop Sweeney of King's College, Windsor, when he was unable to be present, was given at the missionary meeting in Old St. Paul's, by Dr. Boyle, the president. In presenting it Dr. Boyle said it was "the highest honor in the gift of the old college, appropriately conferred in the old historic Church of St. Paul's, by the oldest University in the Dominion".—THE CHAIRMAN of the Church Endowment Fund, Mr. W. H. Wiswell, was congratulated by the synod on entering his ninetieth year, while thanks were extended to him for his splendid services to Church and diocese. Mr. Wiswell gave a thankoffering of \$1,000 to the superannuation fund of the diocese. The synod has undertaken to raise \$180,000, its share of the Forward Movement.—ARCHBISHOP WORRELL in his charge commended the World Conference on Faith and Order. He advocated a minimum stipend of \$1,200 for every priest in the diocese.

Diocese of Ontario

BISHOP BIDWELL, in his charge to his synod, which opened in Kingston on June

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3rd, paid some attention to the question of prohibition, favoring the sale of light beers and wines under strict government regulations, but being strongly opposed to the restoration of the saloon and the bar. Discussing Church union, the Bishop declared that whatever steps are taken, must be by the Church as a whole. Touching on the problems of Reconstruction, he said: "It is the duty of a nation to ensure that the men who have risked all and often lost much, and who have now returned, should be treated with the utmost fairness and liberality."

AT THE MEETING of the diocesan synod, June 4th, the proposal to allow women delegates was defeated by an overwhelming majority. Those opposed to the resolution argued that if women delegates were allowed, many men would be inclined to absent themselves, knowing that they could count on the women being present. Bishop Bidwell took the view that while the Church would benefit by having women delegates it would lose more than it would gain if it resulted in the men leaving their duty to the women.

It was decided that the minimum stipend for self-supporting parishes should be \$1,200, with house. It is now \$1,000.—TEN CLERGYMEN and two bishops were present at the consecration of Trinity Church, Addison, by Bishop Bidwell, May 22nd.

Diocese of Ottawa

BISHOP ROPER held an ordination in All Saints' Church, Ottawa, on Ascension Day. The Rev. W. E. Ryder was ordered deacon; he had been absent overseas for fifteen months with the Second Canadian Mounted Rifles.

Diocese of Rupert's Land

THE PRIMATE desires to have it stated that for various reasons it has not been found practicable to hold the meeting of the Board of Management at the date originally intended, September 15th. It is to take place a week earlier.

Diocese of Saskatchewan

A DIOCESAN Conference and Summer School for Church Workers is to be held from June 16th to 24th.—BISHOP NEWNHAM expects to be absent during August and September on a canoe journey, visiting the Indian Missions in the northern part of the diocese.

Diocese of Toronto

THE SERVICES for the summer at St. Andrew's Church, Centre Island, Toronto, will be taken by Bishop Reeve, who is making a good recovery after his late illness.—AT THE MEETING of the rural deanery of West York, the Rev. Capt. Macdonald gave an interesting account of his experiences at Saloniki.

THE DIOCESAN synod opened in Toronto on June 4th. A resolution called for alteration of the present name of the Church of England in Canada to the Anglican Church of Canada. The old name is thought cumbersome and on a motion by Archdeacon Ingles, the Synod was asked to approve and to recommend this alteration to the General Synod.—THE Woman's Auxiliary met the first week in May in Toronto. Social service received much attention, and a resolution was moved to amend the constitution so that a diocesan mission and social service secretary could be appointed.—FOUR graduates of the Church of England Deaconess and Missionary Training House, were set apart as deaconesses by the Bishop on May 22nd. The chaplain, the Rev. T. W. Murphy, presented the candidates, two of whom are to remain in Toronto, one at St. James'

Cathedral as graduate deaconess and one is to join the staff of St. Peter's Church.

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Not only once, when to His feet there came
A youth with many gifts of life and grace,
One whom He loved and in whose eyes
could trace
The light of those who serve His sacred name;
A youth who felt the wonder of that claim
And heard the words that time may not erase,
Yet could not give his all, and turned his face
And went away in sorrow and in shame:

Not only then—but evermore that Voice
Calls through all beauty and with words of awe
Pledges the gifts enduring and divine;
Yet Youth still wavers at the highest choice
And turns away, as he who came and saw
The Hands that changed the water into wine.
—THOMAS S. JONES, JR., in the *Churchman*.

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